



Digitized by the Internet Archive
in 2015

PLEASE DO NOT TAKE TO
PRIVATE ROOM

Jesuit Educational Quarterly

JANUARY 1958

STUDIOUSNESS

SOME REFLECTIONS ON AN ART FOR LIVING

AN ANALYSIS OF NATIONAL STATISTICS 1957-1958

JESUIT SCHOLARLY PUBLICATIONS 1956-1957

Vol. XX, No. 3

(FOR PRIVATE CIRCULATION)

Our Contributors

The teaching career is a desirable way of life and an art for living. DOCTOR JOSEPH R. SHERLOCK, Chairman of the Department of Philosophy of the School of Business, Fordham University, offers some urbane reflections on this art for living.

FATHER BERNARD J. WUELLNER, professor of philosophy at John Carroll University, casts a philosophical eye on the virtue of Studiousness and offers some suggestions for fostering it in our students.

FATHER RICHARD D. COSTELLO, Managing Editor of the Quarterly, presents the annual report on enrollment in Jesuit high schools and colleges.

From the 1957 Annual Meeting of the Jesuit Educational Association we present three timely papers, each paper written by a man speaking from experience. FATHER EDWARD F. CLARK, Academic Vice-President of Fordham University, delves into the problem of obtaining fellowships and scholarships for our students. FATHER GERALD R. SHEAHAN, Assistant Province Prefect, Missouri Province, and Principal of St. Louis University High School, informs us of the Advanced Standing Programs being formulated for able high-school students. FATHER THOMAS F. MURRAY, Principal of Loyola Academy, Wilmette, Illinois, considers means for intensifying the professional attitude of high-school teachers.

Jesuit Educational Quarterly

January 1958

CONTENTS

SOME REFLECTIONS ON AN ART FOR LIVING

Joseph R. Sherlock 133

STUDIOUSNESS

Bernard J. Wuellner, S.J. 143

AN ANALYSIS OF NATIONAL STATISTICS 1957-1958

Richard D. Costello, S.J. 151

SCHOLARSHIPS AND FELLOWSHIPS FOR OUR GRADUATES

Edward F. Clark, S.J. 159

ADVANCED STANDING PROGRAMS FOR ABLE

HIGH-SCHOOL SENIORS

Gerald R. Sheahan, S.J. 165

INTENSIFYING THE PROFESSIONAL ATTITUDE OF

HIGH-SCHOOL TEACHERS

Thomas F. Murray, S.J. 171

JESUIT SCHOLARLY PUBLICATIONS,

AMERICAN ASSISTANCY, 1956-1957 176

NEWS FROM THE FIELD 186

STUDY FOR CHRIST 192

THE JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

EDITORIAL STAFF

Editor

EDWARD B. ROONEY, S.J.

Managing Editor

RICHARD D. COSTELLO, S.J.

Advisory Board

An editorial advisory board is composed of the regional directors of education in the several Jesuit provinces:

JAMES L. BURKE, S.J.	<i>New England Province</i>
PATRICK A. DONOHUE, S.J.	<i>California Province</i>
JOSEPH K. DRANE, S.J.	<i>Maryland Province</i>
DAVID R. DRUHAN, S.J.	<i>New Orleans Province</i>
HUGH M. DUCE, S.J.	<i>California Province</i>
EUGENE F. GALLAGHER, S.J.	<i>Wisconsin Province</i>
JOSEPH C. GLOSE, S.J.	<i>New York Province</i>
ROBERT F. HARVANEK, S.J.	<i>Chicago Province</i>
JOHN F. LENNY, S.J.	<i>Maryland Province</i>
JULIAN L. MALINE, S.J.	<i>Detroit Province</i>
JEROME J. MARCHETTI, S.J.	<i>Missouri Province</i>
LORENZO K. REED, S.J.	<i>New York Province</i>
GERALD R. SHEAHAN, S.J.	<i>Missouri Province</i>
ARTHUR J. SHEEHAN, S.J.	<i>New England Province</i>
WILLIAM M. WELLER, S.J.	<i>Oregon Province</i>

ADDRESS COMMUNICATIONS TO THE EDITOR

49 East 84th Street, New York 28, N.Y.

COPYRIGHT, JANUARY 1958

JESUIT EDUCATIONAL QUARTERLY

Some Reflections on an Art for Living

JOSEPH R. SHERLOCK*

My title, *Some Reflections on an Art for Living*, is admittedly obscure, and this obscurity is not altogether indeliberate. I have been mindful of Plato's stratagem of labelling a lecture with a misleading title, so that his audience had become captive before they discovered what he really intended to talk about. I do not intend to discuss the Good or the Natural Law. But I do want to say some things about teaching and learning, and about the teaching career as a way of life, a desirable way of life, an art for living. Further, I would like to consider some practical issues related to this evaluation of our common profession.

Since we are all engaged in the same work and face similar problems, it will come as no surprise to you that, for the longest time, I was in the position of a man somewhat like a ship half launched, half in dry-dock. Theme and title were both in hand; what was missing was the substantial center of the sandwich or, if we may again shift figures, the pages between the bookends. By great good fortune, however, there occurred an event which brought matters into focus, gave point to my title and, I hope, substance to my theme.

In the week just past, at the Hotel New Yorker, there was held the Third International Automation Conference and, simultaneously, at the New York Trades Show Building, the Office Automation Exhibit. The School of Business of Fordham University was co-sponsor of these events, along with Richard Rimbach Associates, Inc. The rostrum at the Conference, where the persons in attendance were chiefly superior corporation executives, was draped in the Fordham banner; the School of Business had its own booth at the Exposition. It seems to me that we should all be grateful to those of our colleagues on the Faculty who had the foresight and the industry to bring Fordham's name so prominently to the front in conjunction with the most swiftly moving currents of our contemporary economic life.

Independent of Fordham's connection, the Conference and Exposition had fascinations of their own. Here were machines of startling accuracy

* An address to the Convocation of the Faculties of Fordham University, New York, December 2, 1956. Also printed in the *Catholic Mind*, Vol. LV, No. 1133 (September-October, 1957), pp. 437-445.

and speed and potentiality, machines geared to eliminate work and workers alike! One heard amazing stories of the way in which automation took over the jobs of hundreds at a clip. One also heard fantastic accounts of the scramble for men trained in engineering, in physics, in mathematics. Approximately forty-two firms held open house on the sixth floor of the Trades Show Building, interviewing job applicants. I remember one man, with a professorial look and a faintly dazed air, who wandered into our booth asserting that he had heard of starting salaries of as much as \$700 per month offered to novice engineers.

All of this set me thinking about the talk I was to give today. For it suddenly pointed up the fact that the advent of the automation age has serious implications for us, too. If I may venture upon a probably oversimplified and certainly amateur syncopation of economic history, consider the evolution of industrial personnel needs. In a non-mechanized age, the employer had a need, literally, for hands. As a consequence of the Industrial Revolution, need arose for skilled hands, under the control of brains bright enough for the work involved but not so bright as to be easily bored by monotony. As of the present moment, the demand seems scarcely for hands at all, but primarily for trained practical intelligence of the highest order. For this commodity, Industry is willing to pay heartily, if not altogether happily.

Why should such matters concern us? For one reason, because the teaching profession has recruitment problems of its own to deal with, and its interest in the sources of teacher-supply is no less urgent than the interest of business men in physicist-supply, or mathematician-supply, or engineer-supply. If we pay any attention at all to such things, we must be aware that the colleges are threatened with inundation in the immediate future. (I am restricting my remarks to problems confronting teaching at the collegiate and graduate levels, but with no intention either to exclude or to offend those engaged in other areas of teaching. My wife, for instance, must wrestle with a second-grade, foreign-language class in a school in the East Bronx. How she even begins her instructional day must always be a mystery to me! I respect those whose pedagogical problems are different from our own, but I am not concerned with them now.)

Someone with an interestingly Freudian taste in language has coined the figure "population bulge" to identify the anticipated increase not only in the population as a whole but, more particularly, in the over-all number of students expected in the immediate future. By some estimates, the total collegiate enrollment will have doubled by 1970. Those of us who had to contend with the sudden inflation in colleges that followed

World War II, are acutely conscious of the sometimes undignified scramble to fill faculty ranks. Who but the Angel Gabriel will ever know how successfully qualitative standards were preserved in that frenetic struggle to accommodate to importunate quantities? From this standpoint alone, we must be aware of the necessity of replenishing our ranks, of replenishing them so as not only to replace those lost through death, retirement or withdrawal, but to add new numbers equal to the demands of larger student bodies.

Something else to be considered is our replenishment specifically as Catholic teachers. Personally, I am somewhat wary of the inclination to gather together in little groups, and to label ourselves as *Catholic* economists, or sociologists, or psychologists, or whatever. There is a too great possibility of thereby segregating ourselves from the main currents of contemporary scholarship, and from the ranks of contemporary scholars. At the same time, the small numbers of Catholic scholars, identifiable as such, relative to our numbers in the community as a whole, must cause consternation. Mr. Frank Sheed, a few weeks ago, delivered an address at Notre Dame College, Staten Island, wherein he quoted and agreed with George Bernard Shaw that the next war would be the one waged for the minds of children. If this war is to be won, we need more Catholic scientists, more Catholic educators.

There is an interesting aside to this issue in something observed at the Office Automation Exhibit. On Tuesday of last week, I helped out for a while, serving as receptionist at the Fordham School of Business booth. We had various exhibits there: automation books, a model of the Lincoln Square Development, text-books from our courses. One young man came in, walked around, and then asked if he might look into the texts on a shelf in the rear of our room.

Things were quiet, so I watched to see what he would do. He surveyed the books, read all the titles, and then took down, of all things, a copy of *Right and Reason*, the *ethics* text written by Father Fagothey, S.J. I went back at once to find out why he had selected this, and was told that his education had been almost exclusively professional. While not a Catholic, he felt the need of something beyond what he had gotten in college. If there is needed additional reason for more Catholic teachers, what is to be said beyond the fact that, even if their subjects are professional in character, we must have instructors competent to teach them in an atmosphere where development of professional skills will be properly related to the development of the whole human being?

With whom should our ranks be filled? Whom are we to attract into this profession? Are we to broadcast an universal appeal or is our recruit-

ment to be selective in character? Do we want teachers, simply, or teachers of a particular calibre? Do we want minds, merely, or minds of a special temper?

Somewhere in the dialogue entitled *Protagoras*, Socrates reminds us that there is more peril in purchasing instruction than in buying meat or drink. No school, no society can afford to leave education in inferior hands or entrust it to second rate mentalities.

Shaw's dictum about him who does and him who teaches is too familiar to endure full quotation. As a generalization, it is false; but it does have particular applications, and it is in everyone's interest to have those applications reduced. It is to society's interest, to our interest and, Heaven knows, to the interest of those most directly and sometimes tragically concerned, the students.

There is no denying that teaching can be a quiet refuge for the incompetent, or for those who have no stomach for the sweaty clash of bodies in the arena. It can so easily be transformed into a career of unchallenged respectability, encumbered with minimum responsibility! It can be the mimic quarter-deck of the man who hungers for superior status but cannot wrest it from his peers and ends up playing the petty tyrant over children, posturing in self-esteem because he is a giant in a pygmy world. Sean O'Casey has a footnote stage-direction in *The Plough and the Stars*, describing one of the players as bearing on his face the "desire for authority without the power to attain it." Long before, Shakespeare noted the false beard of Hercules adorning the coward's chin.

Let me repeat, the teaching profession is no place for inferior minds. It has no room for the inept or for the maladjusted. If there is to be competition for the men to fill its ranks, it must struggle with industry for the *best* minds. It cannot be satisfied with industry's rejects, with second or third choices, any more than a maker of fine champagne can afford to fill the bottles marked with the seal "Cuvée" with wine of any but the first pressings of the grapes!

Industry, because it offers rewards which are immediate and obvious and, from the material standpoint, considerable, can be directed to the point of blatancy in its drive for those whose services it covets. Education's position is more difficult. In side-by-side competition, it would be naive to suppose that even State-operated institutions, in our economy, can pretend to out-bid their adversaries in the salaries offered. Today's young people are very smart about such things. Maybe it is because they are saturated so early in life by exposure to determined peddling via radio and television. At any rate, they are much too sophisticated to be impressed by any pitchman, academic or otherwise, who pulls back his

cuffs and beguilingly speaks the hallowed peroration: "Tell you what I'm gonna do."

I am afraid we must confine ourselves to what Madison Avenue calls the "soft sell." We must appeal in ways that are subtler, we must touch impulses of a different order. Above all, we cannot wait until the object of our attention is at the terminal point in his or her schooling. We must try to begin the attraction to this way of life while those whom we are seeking are still in the academic cradle.

There are perils to be avoided, of course. One particularly dangerous mistake would be to suppose that because the rewards of industry are material, that these are its *only* returns, that it has a kind of monopoly on nasty money, and we on all the delights of the spirit. In their satirical defense of the nobility, Gilbert and Sullivan remind us in *Iolanthe*:

Hearts just as pure and fair
May beat in Belgrave Square
As in the lowly air
Of Seven Dials!

The man who runs an industry, the man who successfully manages personnel, the man who risks capital and sees the venture through to a triumphant conclusion—each of these can enjoy psychic rewards comparable in certain respects to those of one whose domain is bounded by the walls of his classroom, or whose sway extends over a faculty. (As an aside, University Development is trying very earnestly to add to the inner glow of any alumni who fit into the tycoon category by enabling them to enjoy the luxury of being large-scale benefactors to a worthy cause—us!)

Just as it is a mistake to presume that we have a monopoly on psychic rewards so too it is wrong to suppose that the returns of this life should be *chiefly* psychic. If the salary paid to the teacher, beginning or not, is so low that he must struggle with the daily problem of feeding his family, and remain throughout his career not much above the level of bare subsistence, then from the purely practical standpoint of efficiency in performance, he will be less able than the work demands. He will be distracted and, eventually, embittered with a bitterness that will communicate itself to those who face him across the classroom desk. I am not at all saying that a man cannot be dedicated, and willing to work primarily for an ideal. But, if he is content with a wage less than reasonably appropriate for his services and skill, look to his motives! It is altogether possible that he may be a kind of saint. Or maybe he has simply found admirable soil for the burying of a talent.

Even if he is a saint, we should not take advantage of him. And while

he is free to dedicate himself, he is not at equal liberty to offer his wife and children for economic martyrdom. St. Augustine, it will be noted, dissociated himself from his dependents before embarking on the saintly phase of his life. In our inducements to the young to enter on this career, a caution should be uttered, I think, on the necessity of letting them know precisely what is ahead, lest we appear to be wearing the wool of the slain lamb on forearm and neck while winning birthrights.

Granted an adequate wage to begin with, there are psychic rewards for teaching, but careful distinction must be drawn between those which are genuine and satisfying and those which are only apparent, not real. Prestige is, I suppose, the one that comes immediately to mind, but prestige is a treacherous, quicksilverish kind of thing. Aristotle knew so well the possible disparity between honor earned and honor gotten! Can we honestly promise that a teaching career will in fact be accompanied by the social esteem that should attach? It is one of the more striking traits of contemporary living that we so often grant special recognition to occupations in inverse ratio to their importance. In the *Revolutionist's Handbook*, George Bernard Shaw, however distorted his vision, at least saw that mothers and teachers are of prime importance for the future of the world. Disagreeing with him on so much else, we can certainly concur in this. But what are the glamorous female careers today? Models, stewardesses, buyers—such lives are clothed with allure, but rarely that of the housewife, to whom will be entrusted the transcendent work of shaping the next generation.

The teacher stands *in loco parentis*, but we scarcely regard him as a hero in our culture. He is not necessarily underpaid, but we tend to think and to speak of him as underpaid and underprivileged, a member of a group inferior economically, impotent politically, timid of adventure, and in short, definitely below the level of those who have the wit and the will to wrest from the world the wages of daring. How far are we teachers ourselves responsible for this persistent stereotype? As a group, I suppose we *are* economically timid. There is hardly a single Walter Reuther or John L. Lewis among us! But perhaps people would not have quite this impression did not we ourselves so often indulge in loud self-pity. As an aside, I know that if I felt underprivileged I would do something about it in a hurry.

A world with a more intelligent understanding of its own advantages would wrap the pedagogue in the honored robes it now drapes on post-adolescents who alternately bawl and wiggle for a very handsome living, or on the man whose achievements lie in the area of persuading a nation (a) that it suffers universal post-prandial gas pains and (b) that his sponsor knows the secret of its relief. Our hero is the man in the grey flannel

suit with an attaché-case that is, for all I know, empty. Clearly, he is not the man whose briefcase bulges with poorly-written themes which he will have to correct after the dinner dishes have been wiped. Perhaps we are here in the presence of another instance of the tenacity of human customs. When Socrates proposed maintenance for himself in the *prytaneum*, as a reward from a grateful public, he could not really have hoped for it. We can only accept his evaluation of his services, compared with those of the successful athlete, as a bit of rhetoric which not even he expected anyone to take seriously!

Sometimes, we fly to another extreme, and bolster up our self-esteem with self-applied consolation. In *Purple Dust*, one of Sean O'Casey's characters asks another: "What would the world be without us?" Comes the reply: "The giddy globe would wobble, slow down, stand still, and death would come quick to us all." And there are the pointed little lines out of James Joyce where Stephen Dedalus remembers his father saying: "...they were all clever men. They could all have become high-up people in the world if they had not become Jesuits."

What is the proper motivation which can turn young people to this career? I think we must search within ourselves, since all of us are teachers, to find the common forces that have brought us where we are, and which will do the same for those who follow. Whether or not we agree with Shakespeare that even the best men are moulded of faults, it is true that each of us has his own internal storehouse where he preserves an accumulation of things good and bad—intentions and deeds, noble or otherwise, all that is solid substance, all that is the heaped up pile of odds and ends of living. Let us together look back of the façade which hides these things, and pick them over to find what we share, to uncover, if we can, that which explains why we are, what, and where we are.

It is a reasonable presumption that all or most of us must have some things in common. If we were not in some measure bookish persons, if we did not prefer things of the mind, if we did not have an out-of-the-ordinary preoccupation with truth for its own sake, would we be here? Yet, these inclinations, taken alone, need not have propelled us into teaching. These should have thrust us in the direction of learning rather than of teaching, toward scholarship perhaps or, at least, toward scholarly avocations. But we are *teachers*, primarily, even those who have been diverted into avenues of administration or research, and we are concerned today with motivations to the *teaching* life.

Sextus Empiricus can serve as a catalytic to thought. In one passage, he has occasion to discuss the teacher and the student. Seeing the terms thus juxtaposed reminds us that, given the first, the second is necessarily implied; *teacher* is meaningless without *learner*. Teaching demands a

referent, and the one who practices it is, of necessity, a *related* man. As I see it, then, the man who is impelled in this direction must, unless seeking a completely unworthy escape from reality or beset by the need to stifle the insistent anxieties of an inadequate ego, have somewhere within the psyche two powerful drives: he must be interested in people, and he must have a compulsion to share goodness with them. This sharing of goodness is not to be identified with missionary zeal to teach morality and reform the world, nor even with the formal intention to impart knowledge. It is something more profound of which these actions, all the actions of the true educator, are only an expression.

What is that fundamental which we should have in common, which we *do* have if we belong here? Ours is a well-bred age which, except in the pages of the contemporary novel, is full of linguistic taboos. We are self-conscious about calling spades, *spades*. The only persons, for instance, who are not embarrassed to address lust by its proper name are Retreat Masters and psychiatrists. Even courtship is inarticulate, ashamed of the Bard's "sweet honey" that is the ancient verbal currency of sentiment. Today's swain, watching his lady depart for her bower, mumbles with inverted elegance "So long. See ya 'round!"

We cannot find appropriate utterance even for righteous anger. Hungary is ravished, and slain, and dismembered before our eyes. But our generation has none to do what Shakespeare does for Macbeth, none to hammer out the words which forever tie the knife to the guilty hand, forever fix the blood fresh and warm and damning on the guilty hand!

This drive to share the good—what is it? Let us call this, at least, by its proper name. It is love. Both Aristotle and Aquinas call it that, and surely no name fits better! For this is the intimate nucleus of love, that it goes out from the self, that it gives but does not beg. Thus seen, love is no mawkish sighing of the bowels! It is sturdy and respectable as true godliness must be. It is strength to endure. It is the lodestone to attract.

How does love so possess us as to push us along this particular, and sometimes stony, path? Are we by nature the innately elect, understanding the excellence that belongs to men and citizens? We can no more presume to answer that question in the affirmative than could Socrates. But how was this special fire lit within us, if not there as native endowment? The answer is simple. We are not primogenitors. Others have walked this way before us; we are effects, as well as causes. Seen in the long view of generations, what are we but segments in a garland, points on a line, knots in a cord whose length is past our knowing?

When we began our teaching careers, I do not imagine that most of us were aware of that deep inner motivation, or able to foresee the solid happiness that eventually could be ours. It is life that carries real psychic re-

wards, and imperishable ones. Here, one can indulge a love for truth; he can spend his days in the company of men worthy of respect. Daily, he can assist at the birth of ideas in young minds. He can watch those minds grow, knowing that in them there is forever something of himself. He can live, if he will, in an expanding affectionate circle of those bound to him by something very much like paternity, by a relationship ultimately, if our analysis is true, born of love.

Which of us, in the beginning, knew those things? It is only with the years that the goals of our work become overtly heterocentric, and the satisfactions take on the color and depth of maturity. I cannot speak for others, but looking backward I see myself, as a neophyte teacher, almost thirty years ago, entranced by abstractions, taken with the splendid architecture of a philosophic edifice seen, but only in its outlines, as a thing of wonderful symmetry and proportion, and largely monochromatic. That I was scanning a periphery rather than exploring room after room within a dwelling—has such a consideration ever bothered a youth eager for abstracts and absolutes?

Paralleling this preoccupation with content was a corresponding detachment with regard to the persons to whom that content was to be communicated. I do not mean that they were neglected or unrecognized, but that there was a distortion in perspective, a confusion of values. If you will bear with a kind of labored quasi-Pythagorean figure, it was as if, in the beginning, I inhabited a peculiar Cosmos. Swinging in exterior orbits, like so many distant planetary bodies, were the students, moving around a constellation wherein Truth was central, and I its entranced satellite, obediently uttering at intervals a pale, reflected light.

Just when reality intervened, I do not know for sure. Somewhere, the content of philosophy took on the complexion of a thing not to be admired, but assimilated, of a thing not to be swallowed whole, but consumed in meditative bites, an edifice, if you will, but built by many hands, with stones of diverse colors, and with hidden labyrinthine corridors, a subject for teaching, yes, but not one to be imparted crystallized in the semantic matrix of any century, even the thirteenth! And somewhere, too, the realization that I, like other persons committed to philosophy before me, needed a Copernicus to set my astronomy aright. For I was not dealing with intellects but with persons. Day in and day out I was faced, not with strangers to be instructed, but with so many *sons*, so many *daughters*.

The rewards of teaching are not at all automatic. They are not dispensed, like the favors of the Welfare State, in equal, indiscriminate abundance. For the paradox of love is that it returns to him who loves only as he looks to giving and not to getting. One can sometimes specu-

late from the observation of a bitter mouth or querulous tone that here, perhaps, is a pedagogue who has failed of his true vocation. Here is one who may have had his gaze fixed so firmly on private goals that he has never really looked into the eyes of the young persons, in their benches, begging him to impart to them an art for living of their own.

Their swift, revealing reactions, given but a permissive nod, betray how often they are looking not only for formal education but, fundamentally, for that which will give direction to their lives. Are they searching, perhaps, for one who will fill, by the stature of his competence, by the clarity of his counsel, by the dimensions of his affection, by the integrity of his whole person, the hidden room reserved for him who can serve, in the purely natural order, as the embodiment of an ideal?

In recruiting the teachers of tomorrow, let us attend to what is the most powerful instrument at our disposal. That weapon is the impact of association with the men and women who are teachers of today, granted only that they are securely sure of their life roles and genuinely sincere in living them out. In a context which will not altogether bear repeating in the present company, one of Shaw's figures says to Don Juan in hell: "...I really believed it with all my soul...I had a heart...and it was this sincerity which made me successful." Sincerity, even if fragile and fleeting, we can conceive to be a welcome adjuvant to the libertine; for the honest man, trying to persuade others to follow on paths of arduous virtue, it is an indispensable condition!

Along the way, which one of us has not had the good fortune to meet, among his teachers, some who cast a compelling pattern for his feet, not so much by what they urged him to do with his life but by what the example of their lives dared him not to do!

After that, what could he do but say with Bassanio, the Merchant of Venice:

"...thou gaudy gold,
Hard food for Midas, I will none of thee;
Nor none of thee, thou pale and common drudge
'Tween Man and man; but thou, thou meagre lead,
Which rather threatenest than dost promise aught.
Thy paleness moves me more than eloquence;
And here choose I; joy be the consequence."

Studiosness

BERNARD J. WUELLNER, S.J.

Schoolmasters have a professional interest in the virtue of studiosness. As virginity is the glory of youth, justice the badge of lawyers, and gratitude the pride of beggars, so studiosness is the natural virtue that specially adorns true educators and the truly educated learners. For teachers, scholars, and students this virtue is central to their principal occupation in life. Yet there seems to be some evidence that not all our students are outstanding in this virtue. There seems also to be some doubt whether they can be helped to grow in it.

These remarks, gathered from about ten sources, will comment on the virtue itself, on some faults against it, on its relation to other virtues, and on its pedagogy.

Studiosness belongs to the family of virtues that cluster around temperance. It moderates or sets the measure for the human desire for knowing. The activity commanded by this virtue is study, which lends its name to the moral virtue. For if study is the constant and earnest application of our human powers to learning and gaining knowledge, studiosness is the virtue that orders, directs, controls, and stimulates us in seeking knowledge and that ideal knowledge which we name Truth.

Thomists regard it as a virtue of the will which captains and joins with the action of the intellect and senses in getting knowledge. In the complex act of enriching our minds with reality, studiosness is neither the art of studying, nor any act of knowing, nor any artistic or scientific habit of knowledge. "All men naturally desire to know," remarked Aristotle in his explanation and defense of man's unique interest in ultimates. Yet not all desire to know well; not all have right desire in knowing; not all will make sufficient efforts to know; not all desire to know the right things and the essential truths. Studiosness imparts to the will right desire, reasonable measure, and that truly worthy direction to human intellectual perfection in pursuing both speculative and practical knowledge of any kind. The powers of human knowledge have a spontaneous curiosity which avidly searches for sensory information and intellectual possession of reality. The management of this impulse so that man gains the human spiritual treasure of knowledge proper to man is the distinctive function of studiosness.

Knowledge, we realize, is always good in itself. But desire of knowledge is not always good for each person. Knowledge as such is a necessary act, though at times it becomes necessary not by the force of evidence

but by the mind's obedience to the will. Studiousness, however, is free, freely acquired by human choice. It supplies voluntary guidance in the tasks of gaining truth; it puts the mind to good use; it is the parent of the art of studying. Truth is its final fruit. Because of this interior freedom of studiousness as a moral virtue, training in it from without is even more indirect than is instruction in sensory and intellectual habits. For the will can resist a teacher's efforts; and God is the only teacher who can directly influence it.

The outcome of this virtue in the human excellence of knowing shows that it pertains to the character of an educated, cultured humanist. The type of knowledge fitting to man is not merely information, opinion, human belief, and encyclopedic wizardry. What raises man to his human level is truth, judgments about reality based on sure evidence and firmly gripped by an intellectual habit. Furthermore, as knowledge is essentially related to objects rather than to images and propositions, it is important that the virtue of studiousness urge on the student to knowledge of the right objects, that is, to cognitive possession of those essential realities which he must know to be a man and a Christian and to fulfil his particular roles and offices in this world. In view of diverse needs of contact with reality, the studiousness of a priest, a physician, and a historian must have certain minor differences.

The passion or quasi-passion which studiousness governs is curiosity. The pleasures and pains which it keeps within the bounds of right reason are the pleasures of knowing, too easy satisfaction with first and incomplete impressions, the tendency of reason to be unreasonable and to miss the truth, the uneasiness of ignorance, and that peculiar weariness and disgust that goes with contemplative living from time to time. The formal motive of this virtue is not precisely the winning of knowledge, but the special human nobility or moral perfection of deliberately seeking knowledge according to the dictates of right reason. For truth, though perfecting us, must be pursued in a specifically human way. To this motive peculiar to the virtue of studiousness the individual student may easily join other fine moral motives, for example, the motive of obedience to authority requiring him to study some subject, the motive of charity for his fellow men when he studies to ready himself for competent service to others, the motive of faith when he seeks to deepen his belief through theological lectures, and even the motive of love of God when he studies in the spirit of the *Suscipe* because he owes God the labor of his memory and understanding in learning about God and His creatures.

Like other moral virtues, studiousness must walk the chalkline of the mean of virtue; it may not fall into either of the extremes which right reason forbids. Moderating the desire for knowledge does not mean

repression so much as ordering, organizing, stimulating, and preventing waste and harm. The prudential operation of reason points to due purpose and due objects in every virtuous activity; it urges the use of due means, due care, right manner of action, effective steps, suitable times and places for good action. Prudence, therefore, insists that the satisfaction of our human craving and need for knowledge must measure up to the requirements of our integral nature. What perfect reason demands of human curiosity can be better understood from a glance at some of the different forms that vain curiosity and subnormal incuriosity may assume. One extremist pursues foolish or even offensive knowledge; the other is apathetic in its pursuit. The good man, however, is neither a fool nor a voluntary dullard.

The quest for knowledge may be dangerous or wrong in its motive and dangerous in its effects on certain individuals. Then it would be vain. Such motives as adolescent pruriency in regard to sex and critical scanning of others' conduct in order to defame them would be blameworthy curiosity. People also look for knowledge that exceeds their condition or capacity, and thereby fall into peril. The novelist who cannot fathom God's providence in allowing human suffering may shatter his own and others' faith by his unskilled probing into this divine secret. Others learn to be boastfully superior. Others again may make some form of learning the be-all and end-all of life and rate it as more important than salvation, charity, and honor. It is such academic eminence, preferred to holy living, which drew the protest of the famous chapter of the *Imitation of Christ* about feeling compunction. Art for art's sake, science for science's sake, learning like Paul Blanshard's to hurt truth, are vain, for they are sought without reference to God or the whole of human destiny. Efforts at knowing may be tainted, too, by seeking it from unworthy sources, as when a Catholic wishes to learn religion from Billy Graham or some volume on the *Index of Forbidden Books* and when Junior learns from a ouija-board or a purloined examination.

One's manner of learning may also exceed the due mean of curiosity. Health may be unreasonably risked. Impatient to know and to conclude, men may fall into traps of superficiality, preferring an easy, clear theory without sufficient evidence to a more difficult theory that stands intellectual scrutiny. Many "bright" young men seem to snap up Communism, for a time, as their theory of life just because of this simplicity of its small bundle of half-truths. Uncontrolled eagerness to know, to reach intellectual decisions, to follow the fashionable mental pattern, to have answers without reflecting, evaluating, and checking evidence is apparently extravagant curiosity. Something more profound than mere devotion of time and energy to intellectual pursuits and more judicious than mere

interest in ideas is demanded of the truly studious man. Bacon's knowledge for power, Thomas Wolfe's omnivorous reading in the stacks of Harvard, Oppenheimer's naiveté in social and political truths despite his brilliance in nucleonics, and the slick infallibility of editorial writers are many varied instances of vain curiosity. This waste, over-eagerness, pompousness, and general failure to reach important truth in spite of mental effort witness to the absence of the genuine virtue.

Writers commonly regard those who are supercharged with curiosity as the main victims of the vice of curiosity. Yet experienced teachers often meet members of the legion of the incurious who fail to come up to the mark of right reason. Subhumanly they do not care enough for knowledge. The English Dominican, Father Victor White, having compared studiousness with chastity, labels this condition of incuriosity as intellectual frigidity. What may cause this indifference to knowledge and this slackness of desire for truth? In some persons a merely animal type of curiosity seems to be their boundary; the spirit of wonderment has never sprung up to the light. Others perhaps are too ill to lead the life of the spirit. Some have wandering and inconstant minds and drift with every puff of passion and distraction. Some are too engrossed in sensory pleasures to have any taste for the pleasures of wisdom and much attraction to the joys of success in the intellectual life. They want relief from nervous tension in something exciting. They want action, not learning. To them the academic life is a weariness, as the religious life afflicts the worldly with tedium. They sometimes even despise the learned and cultured as dull bookworms and grey lab rats. When presented with intellectual problems, they easily grow discouraged or look for some authority to settle their questions, however inept the authority may be. Sheerly lazy, they do not learn to use their minds well and, of course, they abhor studying. In all these attitudes and impediments one detects a failure to appreciate the worth of truth, the value of reality, the dignity of man the thinker, and the delight of contemplation. Love is missing more than effort; a failure of motivation has preceded a failure in the art of studying. Some quality of personality, some brand of character is involved in any steady pursuit of truth. Studying can become a quiet, hidden martyrdom; or, as Mr. Frank Sheed once said, "It is easier to die for Christ than to study for Christ." Perhaps part of the meaning of Our Lord's dictum that the pure of heart will see God lies in the fact that only the pure of heart really desire to see God. Knowledge of God or of creatures will come only if welcomed, desired, loved, and purely pursued.

Studiousness is not a hermit virtue, living isolated from the other virtues in a soul. It has reciprocal influence on others. The moral virtues aid much in giving the spirit that peace which the life of the student

demands. Prudence and some courage are involved, it is plain, in the actual pursuit of knowledge. That element of prudence called docility or teachableness is specially related to the knowing activities of man. For the docile mind does not resist reality nor teachers, but is open, plastic, and alert to truth coming from every sound source, be it God, nature, personal experience, books, or qualified instructors. With docility must go love of truth, though this perhaps should be regarded as a high, clear degree of the desire of knowledge rather than as a separate disposition. Friendship is another asset for growing in truth; yet love of truth must courteously surpass mere submission to a friend's views: "*Platonis amicus, sed magis amicus veritatis.*" How our motives in studying may spring from various virtues and vices has been mentioned earlier. As virtues do not clash with each other, the true student may never rightfully claim that the perfection of his work as a student cannot fit into the perfection of his life as a Christian man. There may be danger of such interfering competition between study and life, just as the student days of St. Ignatius show us the reverse danger of mystic gifts struggling with the duties of studying. But the fuller perfection of these virtues has an easy harmony in a perfect balance of character.

The close bond between the moral virtue of studiousness and the intellectual art of studying may lead us to conjecture that the one is never present without the other. This, however, may be doubted. The Curé d'Ars, for instance, may have had the virtue of studiousness before his lucky examinations, yet lacked the capacity for formal theology and the art of studying. Again, many medieval scholars had the right desire for scientific knowledge, yet by modern standards lacked the proper art of studying science. The merit of desiring knowledge and striving to know may be present without actual success in knowing; and conversely, it is possible to master the art of studying, but lack studiousness because one fails to have the right moral motives and does not learn the right and necessary things.

In view of this description of the virtue, what can we teachers do to assist the student to form it in himself? The student must do it for himself, since virtues are formed by living acts in the agent himself, and moral virtues are buds formed by interior personal acts of the will. We cannot live the student's life for him; the living spark of curiosity, desire, and the living practice that forms habits must be their work, and not ours. We can only coach them and cheer their performance; we can help their senses and minds, and in a little way arouse their emotions and satisfactions.

One thing we can do is to stimulate intellectual curiosity and provoke their minds with objects of interest and problems that challenge them,

always according to their capacity, opportunity, and condition. We can encourage them to give the willing effort, sufficient time, and adequate care to gaining knowledge. We can suggest good methods that will bring them some of the pleasures of intellectual success. We can help to broaden their interests, deepen their taste, heighten their ideals, and ground their scholarship.

If they admire us enough, they may take us as models of the virtue of studiousness and of the related gifts of docility, love of wisdom, firm supernatural faith, and good techniques in studying. If we are zealous for the better intellectual gifts, they may follow our example in their appreciations.

We can pass on to them those hints on the virtue of studiousness which are contained in some of our Rules for Scholastics and in a few of the rules for our priests. These rules are not exclusively concerned with the virtue of studiousness. Some of the Scholastics' rules are clearly devoted to the art of studying philosophy and theology, and some are cautions on recollection during studies. To the upbuilding of interior studiousness we may refer the rules on pure intention in studying, the remarks on praying for progress in learning, the encouragement to diligence in attendance, preparation, and repetition, and the various recommendations on the control of curiosity, on the use of books, and on the need of regular schedule. A few of the Rules for Priests echo *The Code of Canon Law* in specifying the objects of priestly desire for improving knowledge. There are clues here which we may hopefully transfer to our lay students.

The suggestion about praying for this virtue and for success in studies is a many-sided aid. For prayer stimulates desire; it rectifies intention; it empowers the will with motives of love; it helps banish distractions to study; it keeps the intellect under the dominion of God and His truth; it calls forth, we may expect, some supernatural assistance to our intellectual efforts, even in studies other than formally theological ones. Petition before studying should be joined with offering of the studies at their close and with thanksgiving for the results divinely bestowed. The prayer to the Holy Spirit, the academic Masses in His honor, the prayers to God and to the Blessed Virgin in the *Raccolta*, numbers 702 and 703, and the oration of the Mass of St. Thomas Aquinas seem to be very appropriate. The remembrance of Christ as King of the intellect and as the Way, the Truth, and the Life will conform the human mind to the divine mind. The Christian student intensely desires a mind like "that mind which was in Christ Jesus."

Some information on the lives, personal happiness, successes, and lasting influence of Catholic scholars may contribute to the formation of the Catholic humanist. Certain students experience a genuine thrill in the

realization of how much St. Augustine and St. Thomas Aquinas have meant to the life of the Church. These "teachers of life," as the Church calls them and their compeers in holy scholarship, are fine models of high intellectual ideals, of that humility of mind which is docile to the Holy Spirit and ever ready to correct itself, admit its slips, and improve, of that persistent loyalty to truth and that undying wonder which belong to the studious. Other students rejoice that lay scholars such as Pasteur, Dawson, and Gilson have had much impact in the intellectual apostolate of the Church. Even if our youth do not become scholars, they can perhaps be induced to make intellectual pursuits their pastime. Then, they could learn from those whose hobby is photography or motoring or baseball how to devote leisure time, effort, and spare cash to the life and graces of the mind.

Many need guidance in getting started on intellectual tasks, in enduring that painful first half hour in studying until the mind is quieted and interested, in controlling restlessness and excitement and its causes, in setting up reading programs and reading controls. Without these skills and tricks of the student's life, too few will experience the pleasures of success in thinking; and this awareness of joy in knowing they need for their encouragement. Students need to be reminded often of the need of coming to classes prepared, eager to learn, and ready to proceed to some mastery of a subject because they have made their own prelection and made the first breakthrough into new lands of learning. Better results might accrue from underplaying examinations and course marks, while we emphasize perfection in individual assignments and keener classroom discussions.

Some scheme of self-examination on his study habits can also help the student whose spiritual life has advanced sufficiently that he is using the particular examination of conscience.

More could be said about the pedagogy of this virtue, but not everything need be said here. Many routes lead to the same achievement of the ideal.

It is a judicious assumption that all Jesuit priests after their long academic training have acquired a high degree of studiosness and that all scholastics are growing in it. Our task is to get our students to build this virtue into their own characters, for it graces their state of life, it highly pleases God, it shields other virtues such as faith and chastity, and it is a measure of the success of our schools. The late Father Bakewell Morrison concludes his chapter on study in his *Character Formation* with this question: "In the beginning of this chapter it was stated that a student's *manner* of study is a good index to his character. Does it not show: (a) whether he has principles; (b) whether he is of a clear mind

and good judgment; (c) whether he is able to work; (d) whether he acts on the nonsensical belief that he can get something for nothing; (e) whether he is prepared to judge and deal with others fairly; (f) whether he has ideals; (g) whether he knows how to make and keep resolutions; (h) whether he can observe rules intelligently?" Studiousness is a sign of character which personnel officers in industry might think more about, if Fr. Morrison is right.

Moreover, if implanted in enough of our students, studiousness will grace more of our alumni. Then the intellectual leadership of Catholic scholars will become more notable, and Christ and His Church will win wider victories on the battlefields of truth. We have not made possession of studiousness an entrance requirement to our schools; but it ought to be a graduation requirement. If they leave our halls without it, they have failed even if they have passing averages and sufficient credit points. The granting of a diploma does not guarantee an alumnus who will be a life-time servant of truth.

REPRINTS

There is a limited supply of reprints of Father Arthur Shea's article ("The Daily Battle: Youth vs. Discipline") available at the Central Office of the Jesuit Educational Association, 49 East 84th Street, New York 28, N. Y. Price: \$.25 per copy.

The papers of Father Gustave A. Weigel ("The Heart of Jesuit Education—The Teacher"), Father Walter J. Ong ("Scholarly Research and Publication in the Jesuit College and University"), and Father William J. Gibbons ("Developing a Successful Program of Scholarly Research and Publication") which were presented at the 1957 Annual Meeting of the Jesuit Educational Association and published in the June and October issues of the *Jesuit Educational Quarterly*, have been reprinted in the form of a pamphlet entitled "The Teacher and Scholar in Jesuit Institutions." A limited supply is available. Price: \$.25 per copy.

Jesuit Educational Association

College and University Enrollment, 1957-1958

	Liberal Arts	Commerce		Dentistry	Divinity	Education Univ. College	Engineering	Graduate	Law		Medicine	Nursing	Pharmacy	Social Work, Service	Miscellaneous	Totals			Extension Low Tuition	Grand Total	Veterans	Summer	
		Day	Night						Day	Night						Full-Time	Part-Time	Full & Part				Graduate	Undergrad.
Alma College .....	..	..	..	..	103	..	..	..	..	..	..	..	..	..	..	103	..	103	..	103	37	..	..
Bellarmino College	109	..	..	..	..	..	..	..	..	..	..	..	..	..	..	45	64	109	..	109	..	..	..
Boston College	2,642	1,574	206	..	..	545	..	896	261	242	..	966	..	145	..	5,733	1,744	7,477	400	7,877	1,243	437	1,430
Canisius College	1,010	308	207	..	..	..	..	333	..	..	..	2	..	..	117	1,104	873	1,977	185	2,162	306	130	605
Creighton University	1,262	431	73	180	..	..	..	186	103	..	282	202	108	..	..	2,136	691	2,827	..	2,827	598	363	641
Fairfield University	924	..	..	..	..	..	..	427	..	..	..	..	..	..	..	933	418	1,351	..	1,351	134	220	158
Fordham University	1,771	982	457	..	..	2,427	..	1,679	406	332	..	..	422	295	..	5,502	3,269	8,771	1,228	9,999	1,632	876	2,027
Georgetown University	1,245	220	157	359	..	..	..	803	582	658	407	211	..	..	1,078	3,824	1,896	5,720	..	5,720	1,210	204	1,506
Gonzaga University	451	164	..	..	..	201	342	56	..	125	..	264	..	..	47	1,533	117	1,650	..	1,650	252	226	501
College of the Holy Cross ..	1,804	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1,803	1	1,804	162	1,966	27	..	..
John Carroll University	2,546	106	545	..	..	..	..	274	..	..	..	..	..	..	..	1,873	1,598	3,471	..	3,471	455	255	1,023
Le Moyne College	1,188	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1,105	83	1,188	660	1,848	143	..	301
Loyola College	1,254	..	..	..	..	..	..	129	..	..	..	..	..	..	..	723	660	1,383	..	1,383	237	91	306
Loyola Univ., Chicago	1,564	697	..	363	(93) ^A	1,899	..	865	126	137	336	479	..	117	245	3,522	3,306	6,828	1,520	8,348	832	783	3,334
Loyola Univ., Los Angeles ..	528	221	..	..	..	..	301	111	150	173	..	..	..	..	202	1,118	568	1,686	579	2,265	393	241	380
Loyola Univ., New Orleans ..	1,011	328	365	212	..	..	..	145	88	123	..	..	38	..	42	1,534	818	2,352	285	2,637	332	146	733
Marquette University	3,129	1,250	956	441	..	..	1,699	580	200	..	395	550	..	..	749	6,722	3,227	9,949	790	10,739	1,423	720	1,712
Regis College	921	..	..	..	..	..	..	..	..	..	..	..	..	..	..	660	261	921	..	921	175	..	194
Rockhurst College	409	254	795	..	..	..	..	..	..	..	..	..	..	..	..	656	802	1,458	700	2,158	641	..	289
St. Joseph's College	3,161	..	..	..	..	..	..	71	..	..	..	..	..	..	..	1,505	1,727	3,232	400	3,632	568	..	711
St. Louis University	2,084	545	719	277	(155) ^B	..	1,079	1,444	105	99	472	422	..	69	..	5,558	1,757	7,315	1,127	8,442	2,024	1,421	2,902
St. Mary's College .....	..	..	..	..	155	..	..	..	..	..	..	..	..	..	..	155	..	155	..	155	43	..	..
St. Peter's College	793	541	542	..	..	..	..	..	..	..	..	..	..	..	..	1,602	274	1,876	304	2,180	470	..	229
Seattle University	927	448	162	..	..	540	742	37	..	..	..	158	..	..	19	2,130	903	3,033	175 ^C	3,208	435	267	961
Spring Hill College	1,255	..	..	..	..	..	..	5	..	..	..	..	..	..	..	822	438	1,260	16	1,276	171	..	454
University of Detroit	1,730	859	1,577	295	..	..	1,562	802	90	32	..	..	..	..	2,861	5,166	4,642	9,808	2,000	11,808	1,645	784	1,973
University of San Francisco ..	2,099	411	912	..	..	100	..	84	106	160	..	129	..	..	..	2,137	1,864	4,001	520 ^C	4,521	780	163	2,003
University of Santa Clara ..	480	258	262	..	..	..	337	1	118	..	..	..	..	..	..	1,190	266	1,456	..	1,456	244	36	6
University of Scranton	975	323	410	..	..	..	129	90	..	..	..	..	..	..	..	1,193	734	1,927	..	1,927	591	95	571
West Baden College	71	..	..	..	93	..	..	..	..	..	..	..	..	..	..	164	..	164	..	164	22	..	..
Weston College	70	..	..	..	116	..	..	..	..	..	..	..	..	..	..	186	..	186	..	186	21	..	..
Wheeling College	307	..	..	..	..	..	..	..	..	..	..	..	..	..	..	306	1	307	..	307	29	..	..
Woodstock College .....	..	..	..	..	232	..	..	..	..	..	..	..	..	..	..	232	..	232	..	232	49	..	..
Xavier University	1,394	706	611	..	..	..	..	1,054	..	..	..	..	..	..	141	1,744	2,162	3,906	..	3,906	805	483	722
Totals 1957-1958	39,114	10,626	8,956	2,127	699	5,712	6,191	10,072	2,335	2,081	1,892	3,383	568	626	5,501	64,719	35,164	99,883	11,051	110,934	17,967	7,941	25,672
Totals 1956-1957	39,859	10,862	8,034	2,183	687	5,581	5,842	9,185	2,343	1,945	1,917	3,345	648	537	5,915	68,141	30,742	98,883	9,958	108,841	18,312	6,942	23,584
Increase or Decrease	-745	-236	922	-56	12	131	349	887	-8	136	-25	38	-80	89	-414	-3,422	4,422	1,000	1,093	2,093	-345	999	2,088

^A Theologians listed under West Baden.

^B Theologians listed under St. Mary's.

^C Estimates based on 1956-1957 statistics.

Jesuit Educational Association High School Enrollment 1957-1958

	Freshmen	Sophomores	Juniors	Seniors	Specials	Total 1957-1958	Total 1956-1957	Increase or Decrease
Bellarmine College Preparatory, San Jose	248	194	186	162	..	790	800	- 10
Bellarmine High School, Tacoma	102	98	63	55	..	318	337	- 19
Boston College High School, Boston	410	384	351	223	..	1,368	1,360	8
Brooklyn Preparatory School, Brooklyn	155	309	260	216	..	940	1,049	-109
Brophy College Preparatory, Phoenix	120	91	80	49	..	340	295	45
Campion Jesuit High School, Prairie du Chien ..	172	159	125	108	..	564	561	3
Canisius High School, Buffalo	248	254	240	174	1	917	932	- 15
Chaplain Kapaun Memorial High School, Wichita	197	158	115	107	..	577	498	79
Cheverus High School, Portland, Me.	143	104	101	72	..	420	449	- 29
Cranwell Preparatory School, Lenox	59	55	54	42	24	234	226	8
Creighton University High School, Omaha	207	143	135	128	..	613	529	84
Fairfield College Preparatory School, Fairfield ..	212	213	235	215	..	875	945	- 70
Fordham Preparatory School, New York	235	222	174	146	..	777	772	5
Georgetown Preparatory School, Garrett Park ..	51	50	50	47	51	249	240	9
Gonzaga High School, Washington, D. C.	190	172	145	133	..	640	639	1
Gonzaga Preparatory School, Spokane	199	204	132	125	..	660	683	- 23
Jesuit High School, Dallas	186	153	121	95	..	555	531	24
Jesuit High School, New Orleans	274	252	189	187	101	1,003	927	76
Jesuit High School, Portland, Ore.	93	83	..	..	..	176	88	88
Jesuit High School, Tampa	96	86	57	46	..	285	254	31
Loyola Academy, Chicago	280	209	175	192	2	858	794	64
Loyola High School, Los Angeles	265	240	225	195	..	925	890	35
Loyola High School, Missoula	47	35	27	21	..	130	118	12
Loyola High School, Towson	228	222	172	149	..	771	715	56
Loyola School, New York	43	28	25	25	30	151	135	16
Marquette High School, Yakima	47	72	42	63	..	224	235	- 11
Marquette University High School, Milwaukee ..	263	252	226	224	..	965	931	34
McQuaid Jesuit High School, Rochester	296	299	196	130	1	922	694	228
Regis High School, Denver	139	128	112	94	..	473	457	16
Regis High School, New York	208	151	95	134	..	588	561	27
Rockhurst High School, Kansas City	139	147	130	104	..	520	498	22
St. Ignatius High School, Chicago	272	267	263	206	..	1,008	1,001	7
St. Ignatius High School, Cleveland	299	301	251	240	..	1,091	1,060	31
St. Ignatius High School, San Francisco	288	316	237	206	2	1,049	1,064	- 15
St. John's High School, Shreveport	77	42	34	36	55	244	212	32
St. Joseph's College High School, Philadelphia ..	245	245	219	167	..	876	824	52
St. Louis University High School, St. Louis	230	219	202	192	..	843	825	18
St. Peter's Preparatory School, Jersey City	282	264	263	217	..	1,026	1,007	19
St. Xavier High School, Cincinnati	276	248	199	200	..	923	883	40
Scranton Preparatory School, Scranton	109	95	67	59	..	330	291	39
Seattle Preparatory School, Seattle	124	115	114	75	1	429	442	- 13
University of Detroit High School, Detroit	290	289	260	197	..	1,036	1,043	- 7
Xavier High School, New York	303	262	223	222	..	1,010	983	27
TOTAL 1957-1958	8,347	7,830	6,570	5,678	268	28,693	..	..
TOTAL 1956-1957	8,464	7,197	6,282	5,412	423	..	27,778	..
INCREASE OR DECREASE	-117	633	288	266	-155	..	..	915

Jesuit Educational Association Freshmen 1956-1957, 1957-1958

	Liberal Arts		Engineering		Commerce		Total		Increase or Decrease
	1956-1957	1957-1958	1956-1957	1957-1958	1956-1957	1957-1958	1956-1957	1957-1958	
Boston College	694	537	..	..	507	492	1,201	1,029	-172
Canisius College	322	235	..	..	155	75	477	310	-167
Creighton University	341	391	..	..	121	114	462	505	-43
Fairfield University	267	306	..	..	..	..	267	306	-39
Fordham University	463	455	..	..	373	357	836	812	24
Georgetown University	353	392	..	..	114	123	467	515	-48
Gonzaga University	165	194	129	118	42	36	336	348	-12
College of the Holy Cross	503	455	..	..	..	..	503	455	48
John Carroll University	572	560	..	..	..	..	572	560	12
Le Moyne College	356	356	..	..	..	..	356	356	0
Loyola College	443	297	..	..	..	..	443	297	146
Loyola University, Chicago	505	515	..	..	202	216	707	731	-24
Loyola University, Los Angeles ..	134	132	95	94	61	51	290	277	13
Loyola University, New Orleans ..	285	278	..	..	111	97	396	375	21
Marquette University	816	772	325	342	373	250	1,514	1,364	150
Regis College	266	230	..	..	..	..	266	230	36
Rockhurst College	145	163	..	..	65	82	210	245	-35
St. Joseph's College	361	362	..	..	..	..	361	362	-1
St. Louis University	639	632	380	397	434	369	1,453	1,398	55
St. Peter's College	237	244	..	..	273	253	510	497	13
Seattle University	402	382	141	185	144	163	687	730	-43
Spring Hill College	298	339	..	..	..	..	298	339	-41
University of Detroit	530	440	512	417	261	209	1,303	1,066	237
University of San Francisco	319	312	..	..	106	101	425	413	12
University of Santa Clara	133	163	141	100	67	61	341	324	17
University of Scranton	219	187	62	54	109	85	390	326	64
Wheeling College	121	151	..	..	..	..	121	151	-30
Xavier University	406	241	45	62	220	223	671	526	145
Totals	10,295	9,721	1,830	1,769	3,738	3,357	15,863	14,847	1,016
Increase or Decrease		-574		-61		-381		-1,016	

An Analysis of National Statistics

1957-1958

RICHARD D. COSTELLO, S.J.

Each fall when the Central Office of the Jesuit Educational Association is deluged with statistical reports on enrollment in our high schools and colleges, there is a flurry of expectation. This expectation is not the same as that of tense stockholders reading the ticker-tape of Wall Street; nor is it that of the anxious men in gray flannel suits on Madison Avenue watching the Trendex ratings. We have a clear idea of the expected enrollment, and there is an assurance that there will be no disastrous losses or sensational gains. None the less, there is a feeling of expectation. We wonder what losses or what gains we will report to readers of the Jesuit Educational Quarterly. How do this year's statistics compare with last year's and those of previous years? What trends are discernible? What does the past and present tell us of the future?

I. *High Schools*

The rising tide of Jesuit high-school enrollment has surged to a new all-time mark. For the eighth consecutive year, enrollment in Jesuit high schools showed an increase over the preceding year, and for the fifth consecutive year, a new all-time high was recorded. 28,693 were enrolled as compared with last year's 27,778, an increase of 915, or 3.3 percent.

The Office of Education estimates of enrollment in all secondary schools, public and private, forecast a total of 8,424,000¹, or a 7.7 percent increase over last year's 7,820,000. Enrollment in public high schools is expected to rise 7.6 percent, while private school enrollment is expected to increase 8.6 percent. (More about this later.) The 3.3 percent increase in Jesuit enrollment, then, would seem to be lagging behind the national increase. However, it should be noted that the forecasted increases may be too generous. Last year, the Office of Education predicted an increase of 4.7 percent; the actual increase was 1.0 percent.

The comparative growth of Jesuit high schools and national enrollment is shown by the following table. We will employ the 1939 figures as an index of 100 as we have done in the past. In 1939, total national enrollment was 7,123,009, while Jesuit enrollment was 15,555.

¹ Estimate of U. S. Office of Education, *School Life*, October 1957, p. 5.

<i>Year</i>	<i>U. S.</i>	<i>Jesuit</i>	<i>Year</i>	<i>U. S.</i>	<i>Jesuit</i>
1939	100	100	1951	93	149
1943	84	128	1956	110	179
1947	88	152	1957	118	184

The distribution of students among the various grades in Jesuit high schools during the past five years, prescinding from .9 percent Specials, is as follows:

<i>Year</i>	<i>Freshmen</i>	<i>Sophomores</i>	<i>Juniors</i>	<i>Seniors</i>
1953-54	29.4	25.9	22.9	19.9
1954-55	29.6	25.6	22.8	20.2
1955-56	29.8	26.1	22.5	20.2
1956-57	30.5	25.9	22.6	19.5
1957-58	29.1	27.3	22.9	19.8

Schools with more than 1,000 students are Boston College High School, Jesuit High School (New Orleans), St. Ignatius High School (Chicago), St. Ignatius High School (Cleveland), St. Ignatius High School (San Francisco), St. Peter's Preparatory School, University of Detroit High School, and Xavier High School. Last year, there were seven high schools with 1,000 or more students. Brooklyn Preparatory School for the first time since 1953 was not one of this group, while Xavier High School returned to the "1,000" category after an absence of one year. Jesuit High School (New Orleans) enrolled more than 1,000 students for the first time in its history.

Eleven schools showed decreases, the most substantial being that of Brooklyn Preparatory School (-109). The reason for this notable decrease lies in the fact that Brooklyn Preparatory which in past years had enrolled new students in February (in common with other Catholic schools in Brooklyn), did not enroll a new class last February since the practice of February enrollment has been discontinued. Thirty-two schools registered increases over last year. McQuaid Jesuit High School which now enrolls students in all four years, showed an increase of 228, while Jesuit High School, Portland, Oregon, added a second year and an increase of 88.

Laboring among the Sioux Indians of South Dakota, Holy Rosary Mission High School enrolled 198 students, while St. Francis Mission High School enrolled 171 (85 boys, 86 girls).

Adding to the enrollments already mentioned, those of the Jesuit Mission high schools listed in the new *J.E.A. Directory*, an estimated 8,000, we find that there are approximately 37,000 secondary school students in our schools.

II. Colleges and Universities

Predictions for fall enrollment for the school year 1957-1958 forecast an increase of 6.4 percent.² This year, according to Dr. Raymond Walters' annual survey, the increase was 4.2 percent.³ Last year the predictions augured an increase of 7.9 percent, while the actual increase was 10.0 percent.⁴

The grand-total enrollment in Jesuit institutions of higher learning this fall was 110,934, an increase of 2,093, or 1.9 percent. The percentage of increase of Jesuit college enrollment lagged behind the national rate for the fourth consecutive year.

The comparative growth of higher institutions from 1946 to the present is shown by the table which follows. This year we abandon the comparison with all institutions of higher learning, and we restrict our comparison to four-year institutions, omitting the junior colleges which have grown rapidly in number and size since 1945. The four-year institutions are more closely related to our Jesuit colleges and universities. In October 1946 these institutions enrolled 1,889,956, while Jesuit colleges and universities enrolled 81,794. We use these statistics as having an index of 100.

<i>Fall</i>	<i>U. S.</i>	<i>Jesuit</i>	<i>Fall</i>	<i>U. S.</i>	<i>Jesuit</i>
1946	100	100	1953	105	113
1947	112	119	1955	125	127
1949	118	126	1956	138	133
1951	101	103	1957	146	136

First-time enrollment again lagged behind the growth of total enrollment. Incomplete national statistics indicate an increase of 3.1 percent in first-time enrollment. Jesuit freshmen enrollment in the schools of Liberal Arts, Commerce, and Engineering showed a decline of 1,016, or 6.4 percent from the school year 1956-1957.

The following table shows 1) percentage of increase or decrease of first-time students in all schools and divisions of all institutions of higher learning in the nation; 2) percentage of increase or decrease of freshmen in the three schools mentioned above in Jesuit institutions; 3) percentage of increase or decrease in all years of these three Jesuit schools or divisions.

² U. S. Office of Education, *School Life*, October 1957, p. 6. (These estimates may vary by 5 to 8 per cent from the actual enrollment.)

³ *School and Society*, December 7, 1957, p. 371.

⁴ U. S. Office of Education Circular No. 496, *Opening (Fall) Enrollment in Higher Educational Institutions*, 1956, p. 1.

<i>Fall</i>	<i>U. S. First-Time</i>	<i>Jesuit Freshman</i>	<i>Jesuit All Years</i>
1952	13.7	11.1	-7
1953	6.5	5.6	.03
1954	12.4	4.0	6.8
1955	7.3	10.4	6.7
1956	7.1	-3	12.2
1957	3.1	-6.4	.5

There seems to be no universal reason for the noticeable decrease in Jesuit first-time enrollment. Some colleges simply had no more room for a larger number of students, thus many applicants were turned away. Also it seems that an increasingly large number of students are staying in college for the full four years. This may be due to better selection of students in the last three years. Other colleges could have taken more freshmen, but there were not a sufficient number of qualified applicants. Why there were not more applications is a matter of conjecture. Some have suggested that tuitions are advancing beyond the means of many potential students. Also we might point out that this year's age-group of potential first year students is a small one. Those born in 1939 or 1940 are now the potential freshmen. In those years the birth rate was at a low ebb, while after 1940 the birth rate mounted steadily. Thus the "rising tide" will begin to engulf the colleges next year. Between 1957 and 1970 the college-age population will increase 64 percent.

Some individual decreases may be explained by a change of policy in admission (e.g., Holy Cross College this year is restricting the number of out-of-town students living off campus); or by some change of interpretation by the officials listing the number of freshmen. The total of these individual decreases still does not give us a plausible explanation for the decrease of 6.4 percent.

Notable increases were recorded by the schools of Social Work (16.6), Graduate schools (9.7), and schools of Engineering (6.0). The schools of Pharmacy showed a decrease of 12.3 percent. Liberal Arts divisions showed a decline of 1.9 percent.

This year part-time enrollment increased 14.4 percent, while full-time enrollment decreased 5 percent. This is the first time in five years in which the number of full-time students has declined. Using the full-time enrollment of 1952 as an index of 100, we illustrate the varying fortunes of full-time enrollment during the past five years.

1952		(100)	1955	5.7%	(113)
1953	2.3%	(102)	1956	5.7%	(119)
1954	4.2%	(107)	1957	-5.0%	(113)

Veteran enrollment declined by 1.9 percent as against last year's gain of 2.7 percent.

Adding to the grand-total of students taught in American Jesuit colleges and universities (110,934) the number of those taught in American Jesuit mission colleges (approximately 4,875), we find a total of 115,809 students in American Jesuit institutions of higher learning at home and abroad.

III. Interpretative Notes on the Table

In the table of college and university statistics, the *Nursing* column includes students in both the B.S. and R.N. curricula. The breakdown is as follows: Boston College, 230 R.N., 736 B.S.; Canisius, 2 B.S.; Creighton, 202 R.N.; Georgetown, 20 Special Nursing, 191 B.S.; Gonzaga, 248 R.N., 16 B.S.; Loyola, Chicago, 479 B.S.; Marquette, 550 B.S.; St. Louis, 422 R.N.; Seattle, 158 B.S.; San Francisco, 129 B.S.; Total 3,383.

The *Miscellaneous* Column includes: Canisius, pre-clinical nursing 110, non-matriculating nursing 7; Georgetown, foreign service 710, Institute of Languages and Linguistics 368; Gonzaga, journalism 19, medical technology 25, music 3; Loyola, Chicago, Institute of Social and Industrial Relations 166, C.P.A. Review 79; Loyola, Los Angeles, evening 202; Loyola, New Orleans, music 42; Marquette University, dental technology 102, journalism 328, medical technology 138, speech 104, physical therapy 77; Seattle, Sister Formation 19; Detroit, evening (liberal arts and engineering) 2,167, general studies 615, dental hygiene 66, dental assisting 13; Xavier, liberal arts (Milford Novitiate) 141. Total 5,501.

The enumeration of *Low-Tuition or Short Courses* is as follows: Boston College, adult education 400; Canisius, adult education 172; convent courses 13; Fordham, cultural 820, business 418, psychology 229 (these totals include 239 duplicates); Holy Cross, labor 162; Le Moyne, cultural 510, labor 110; Loyola, Los Angeles, cultural 134, labor 445; Loyola, New Orleans, labor 235 adult music division 50; Marquette, adult education 790; Rockhurst, Institute of Social Order 700; St. Joseph's, labor 400; St. Louis, adult education 1,073, Parks College 54; Seattle, cultural 175; Spring Hill, secretarial 16; Detroit, Institute for Business Services 2,000; San Francisco, cultural 350, labor 150; Total 9,167.

The *Extension* courses include: Le Moyne 40; Loyola, Chicago, 1,520; St. Peter's 304; San Francisco 20; Total 1,884.

Part-Time Students, as well as they can be separated, include:

Bellarmino College: liberal arts (Novices) 64.

Boston College: liberal arts 421; commerce 51, graduate 659, nursing 545, social work 68. Total 1,744.

Canisius: liberal arts 325, commerce 203, graduate 331, nursing 14. Total 873.

Creighton: liberal arts 266, commerce 88, graduate 124, law 3, nursing 202, pharmacy 8. Total 691.

Fairfield: liberal arts 6; graduate 412. Total 418.

Fordham: liberal arts 21, commerce 97, education 1,694, graduate 1,309, law 17, social service 131. Total 3,269.

Georgetown: liberal arts 23, commerce 160, graduate 603, law 658, foreign service 232, languages and linguistics 220. Total 1,896.

Gonzaga: liberal arts 19, commerce 9, education 16, engineering 7, graduate 47, law 10, nursing 9. Total 117.

Holy Cross: liberal arts 1.

John Carroll: liberal arts 818, commerce 545, graduate 235. Total 1,598.

Le Moyne: liberal arts 83.

Loyola College: liberal arts 532, graduate 128. Total 660.

Loyola (Chicago): liberal arts 45, commerce 5, university college 1,895, graduate 738, law 5, nursing 333, social work 63, social and industrial relations 143, C.P.A. review 79. Total 3,306.

Loyola (Los Angeles): liberal arts 70, commerce 12, engineering 13, graduate 101, law 173, evening 199. Total 568.

Loyola (New Orleans): liberal arts 239, commerce 307, graduate 142, law 123, music 7. Total 818.

Marquette: liberal arts 764 (including 243 students in Milwaukee Teachers' Program), commerce 1,006, engineering 671, graduate 489, law 22, nursing 262, journalism 5, medical technology 5, speech 3. Total 3,227.

Regis: liberal arts 261.

Rockhurst: liberal arts 15, commerce 787. Total 802.

St. Joseph's: liberal arts 1,656, graduate 71. Total 1,727.

St. Louis: liberal arts 571, commerce 151, dentistry 2, engineering 30, graduate 860, law 46, medicine 20, nursing 70, social service 7. Total 1,757.

St. Peter's: liberal arts 7, commerce 267. Total 274.

Seattle: liberal arts 177, commerce 171, education 173, engineering 337, graduate 29, nursing 16. Total 903.

Spring Hill: liberal arts 438.

Detroit: liberal arts 183, commerce 1,573, engineering 56, graduate 681, law 7, evening division 2,126, general studies 3, dental assisting 13. Total 4,642.

San Francisco: liberal arts 999, commerce 661, education 40, law 160, nursing 4. Total 1,864.

Santa Clara: commerce 261, engineering 3, graduate 1, law 1. Total 266.

Scranton: liberal arts 242, commerce 386, engineering 39, graduate 67. Total 734.

Wheeling: liberal arts 1.

Xavier: liberal arts 453, commerce 616, graduate 1,013, liberal arts (Milford Novitiate) 80. Total 2,162.

IV. *Trend, Gradual but Persistent*

In last year's *Analysis of National Statistics* a study was made of the comparative growth of privately and publicly controlled institutions of higher learning. This year we will consider briefly the comparative growth of enrollment on the elementary and secondary school levels.

The U.S. Office of Education is making an analysis of enrollment in nonpublic schools.⁵ This should be of special interest since Catholic schools account for 90 percent of the enrollment in nonpublic schools. We report some of the findings.

Enrollment in nonpublic-elementary schools has increased from 2,100,000 in the school year 1943-1944 to 4,100,000 in the school year 1955-1956. This is an increase of 95.2 percent. During this period public elementary-school enrollment increased by 40 percent.

In the field of secondary education, nonpublic school enrollment increased from 446,000 in 1943-1944 to 860,000 in 1955-1956; an increase of 92.8 percent. (Jesuit high-school enrollment increased 82 percent during that period). Public secondary-school enrollment increased 13 percent during the same period.

The rise has not been due merely to the increased birth rate during these years, but because "the *proportion* of children now attending nonpublic schools is definitely on the rise." In 1943 every 10th child enrolled in school from kindergarten through grade 8 was attending a nonpublic school; in 1949 every 8th child was doing so; in 1955 every 7th child. In 1943 every 14th child was enrolled in a nonpublic school; in 1955 every 9th was so enrolled.

The "gradual but persistent trend" according to Office of Education, reflects the prosperity of recent years. More parents have the means to send their children to private schools.

Another reason advanced for this trend is the increasing urbanization which has brought more of the population into areas most adequately supplied with nonpublic schools.

Finally, the Office of Education suggests that among the factors influencing the trend may be "some of the problems associated with integration of the races in the public schools." This in itself is not a very important factor since the nonpublic schools, especially the Catholic, had been growing steadily before the period under study (1943-1956). Since

⁵ *School Life*, October 1957, p. 6.

⁶ Loc. cit.

1920 Catholic elementary-school enrollment has more than doubled, while secondary-school enrollment has increased by 500 percent.⁷

Important, but not mentioned by the Office of Education, is the fact that the great growth of Catholic schools is spurred on by parents determined to provide a Catholic education for their children. An increasing number of parents, themselves graduates of Catholic schools, are determined to have their children also receive a Catholic education. The preaching of the Church—the Holy Father, the bishops, the priests—has strengthened the determination of parents. But other incentives are also noted. Sensational accounts of juvenile delinquency and the unproven charges that lack of discipline and lack of respect for authority stem from “progressive” tendencies in public education have caused genuine alarm. “Modern” pedagogical methods in public schools have been attacked as being responsible for the supposed decline in reading and spelling abilities and for the decline of courses in science and mathematics. Attempts to commit the public schools to a materialistic and secularistic philosophy of education have alarmed parents who wish their children to be trained in moral and spiritual values.

The demand for private education will continue, but there are obstacles which may slow or reverse the trend. A serious depression, crippling taxes levied on private schools, or heavy, one-sided federal aid to public schools could threaten the continued growth and the very existence of nonpublic schools. Added to these possible obstacles are the very real and present difficulties of increasing costs of building and maintenance, the lack of sufficient religious vocations for the expanding school system, the need to pay more adequate wages to attract and hold faculty members of quality.

One is tempted to say that education is at the crossroads, but this has been said on so many occasions that it seems to bespeak a permanent state. The problems are grave indeed but they are not insurmountable. In the past grave problems have yielded to enlightened interest, to wise planning, to the conviction of the value of private education, and to the determination of parents to send their children to these schools. Today's problems and those of the near future demand an increase of interest and zeal, but the history of the generosity shown in the past gives us every reason to hope for the future. “There were giants on the earth in those days,” we may say, but future ages may look back to our day and make the same judgement.

⁷ The growth of Catholic schools is treated at greater length in a recent article in *America*: John P. Sullivan, “The Growth of Catholic Schools,” *America*, Vol. XCVIII, No. 7 (November 16, 1957), pp. 201–205.

Scholarships and Fellowships for Our Graduates

EDWARD F. CLARK, S.J.*

Father Neil G. McCluskey's article, *Too Few Catholic Rhodes Scholars*, which appeared in the April 7th 1956 issue of *America*, asked three pertinent questions: "1) Have Catholic college nominees for Rhodes Scholarships been given a fair break? 2) Does the discrepancy in the total scholarships won by candidates from Catholic and non-Catholic institutions reflect a marked difference in the calibre of the training given? 3) Have Catholic colleges been as alert to these scholarship opportunities and prepared select candidates as have other schools?" These questions might well have been asked as bluntly as they were in view of the fact that of the 1,478 Rhodes Scholarships awarded to United States students since the inception of the program in 1904 only twelve, including the 1956 awards, had been granted to applicants directly from Catholic institutions.

Father McCluskey's answers to the first two questions make it quite clear that the patent fact of too few Catholic Rhodes Scholars is the result neither of discriminatory practices nor of inferior educational programs. His negative and lengthy answer to the third question is both an embarrassing comparison with the efforts of many non-Catholic institutions and the sad admission that with few exceptions Catholic colleges have just not been concerned with the selection and preparation of their outstanding students for the Rhodes competition. The few exceptions of which he writes are, with one exception, Jesuit institutions, since they account for nine of the twelve Catholic Rhodes Scholars. The remaining three Scholars are graduates of Notre Dame.

What is true of the Rhodes competition is, I believe, just as true of all the other annually increasing scholarship, fellowship and assistantship opportunities presented to college graduates. Catholic college students are not discriminated against in the distribution of these awards. It would indeed be a rare case if in an individual instance evidence were available to prove that a candidate's creed outweighed his competence. There are in our Catholic colleges students who are every wit as natively

* Presented at the Meeting of College and University Delegates, Annual Meeting of the Jesuit Educational Association, Marquette University, April 22, 1957.

intelligent and excellently trained as their counterparts on contemporary campuses. What has been lacking is a real interest among our college administrators and college faculties and an effective procedure for identifying apt candidates and encouraging them to take advantage of these advanced study opportunities.

My single qualification for addressing you this afternoon on the topic of securing scholarships is that, until last June, I was as dean intimately acquainted with what one of our middle-sized urban colleges has been doing in this respect for the past five years. The college's scholarship operation, though interesting in itself, is worthy of the telling mainly because it is indicative of what graduate scholarship results can be obtained when an organized effort is made by the administration and the faculty.

Previous to this period of its history, graduates of the college had through individual effort obtained some few advanced study awards, even though better than 40 percent of the Alumni had continued their education in graduate and professional schools. The past five years, however, has seen an increase in the variety, quantity, and quality of the awards that is directly attributable to the effort the college has expended, e.g., Woodrow Wilson Fellowships, Fulbright Awards, a Rhodes Scholar, advanced study awards from the Swiss, French, English, and Italian governments, a National Science Foundation Fellowship and honorable mentions, and a significant number of quality scholarships, assistantships and fellowships in law, science, humanities, and business.

The idea of instituting a graduate scholarship program originated from a consideration of the obvious facts that there were many scholarship opportunities available (far more than any of us then realized!), that the college had a reasonable percentage of excellent students in all fields, and that no serious effort had been made to interest the students in applying for these awards. In 1953, after an interim year of trial, error, and some success, the president of the college appointed a graduate scholarship committee composed of key faculty members from the various departments and assigned it the following general objectives: 1) to establish a clearing house of information on advanced study opportunities here and abroad; 2) to identify and encourage the most suitable candidates for the various opportunities; 3) to review and approve the applications for all awards. It was important that the appointment come from the president in order to show the interest of the highest academic officer and better to assure complete cooperation on all levels.

No committee in my administrative experience ever did so much so well with so little in so short a time. Its accomplishments are due to the interest and enthusiasm of all its members but particularly to its continu-

ing chairman, an energetic, knowledgeable lay faculty member, and to its hardworking secretaries, Jesuit Scholastics. The history of the committee's growth is not important for our purpose this afternoon. What is pertinent to our topic is how the committee operates and what it has learned in its effort to secure scholarships for the graduates of an Jesuit college.

As you can well imagine from your own experience, the official committee actions consist of group meetings with interested seniors, the compiling of academic, personal and evaluation forms, the obtaining of faculty and administrative recommendations, individual meetings of the candidates with each committee member, and full committee sessions to select the candidates for specific competitions. Such committee meetings and forms, though professionally carried on and effective in the local situation, are obviously one workable administrative pattern. Detailed procedures will and undoubtedly should differ with different personalities and different campuses. The heart of the matter in this and presumably in any graduate scholarship program, however, would seem to be identification, motivation, cooperation, publicity, presentation, and plain hard work. It is on these characteristics that I would offer some reflections and comments.

Father McCluskey describes in his article how on some campuses, e.g., Princeton, Yale, Minnesota, faculty interest in the Rhodes program "takes the form of scouting by department heads and individual teachers to uncover ideal candidates." From my own knowledge, I can supply the information that the same scouting also goes on when it is a question of other awards. A committee, then, cannot be content, especially at the start of the program, to leave the office door open in the hope that suitable candidates will walk in and identify themselves. Many of the best will not. I can well remember the hours that the committee spent, and undoubtedly still spend, in the Registrar's Office pouring over secondary school records, college grades, ability and achievement test scores, and personality records in their search for possible candidates. The potential award winners in senior year were then, as the future winners are now, in the freshman or sophomore class. They needed then to be identified at that level, as they do now, as possible candidates for specific future competitions. Faculty members and department heads should be aware of them, keep in close contact with them, guide their development and encourage them to their best efforts.

Identification, however, is only the beginning and perhaps the easiest phase of the operation. The more difficult factor is motivation. Too large a majority of our college students never imagine that they can successfully compete with the product of a name college, an ivy college, or even

in some instances of a "grass-and-tree" college. This attitude of mind is obviously not induced only by collegiate renown and foliage, but has deeper roots in the cultural sociology of our Catholic population. The educational, economic, and experiential background of a large percentage of our students and their parents is hardly conducive to a spontaneous desire to spend a year at the University of Paris or Turin or Geneva. Much less does it lend credence to the idea that someone besides the United States Army will, in preference to others, send him abroad and support him during a year or two of university studies. I think it is also true, and for the same reasons, that our students and their parents are somewhat more inclined than others to be suspect of the scholarly and hence leisurely pursuit of such interests as philosophy, comparative literature, and languages. The hard and orderly realities of military service, family assistance, a job and marriage, are not easily displaced in the student and parental scale of values except by the traditionally professional studies.

There is, then, no guarantee that the brilliant and identified prospect will immediately fill out the application for a scholarship award. It is very probable in the beginning of the program that for one reason or another he will exhibit little enthusiasm and even resist suggestions that he be *the* candidate of the college or even *a* candidate in national or local competitions. A well-liked, dynamic, scholarly, and respected chairman is at this moment the most important asset in the program. He, his committee, and a sympathetic, cooperative faculty must supply the vision that the student needs.

Because of this at least initial reluctance of many students, publicity, both inside and outside the college, of the program and especially of the successful candidates, is essential. Every issue of the college paper, for example, should contain some announcement or story about the program, the awards, the committee or the candidates. A special and prominently placed bulletin board should be reserved for program announcements. Those who win awards should be given, I plead, at least as much public acclaim as a star athlete. The attitude should be increasingly created among the students (and the indifferent faculty members) that the administration and faculty hold these awards in high esteem and the winners as elite members of the student body.

Such methods in a small college are possible and effective, and eventually serve as one of the strongest motivating forces in the program. This principle of publicity, though more difficult to apply, is none the less valid in even a large, complex insitution. One of my happiest days as dean was last year when three really intelligent sophomores came into my office to discuss a certain professor's seeming annoyance at their de-

sire for more comprehensive reading in the course. Their complaint was that he did not seem to understand that they were hoping to win graduate scholarships in senior year and were advised by the committee chairman to read as broadly as possible in certain fields! The committee's day of glory came when students started, frequently at the urging of a professor, to seek them out for information and advice, and began to visit the Chairman's office in order to browse through the library of scholarship information and the catalogues of foreign universities. And here it might be convenient to note that no student, no matter how limited his intellectual horizons, should be discouraged from discussing his possibilities with any member of the committee. Every student should be welcomed and encouraged, but, of course, not necessarily selected.

The preparation of the supporting documents that must be filed for a student's candidacy once he has been locally chosen is an easy task only for those who have never done it. I submit that the best program can and does on occasion break down at precisely this point for want of plain hard work and concern for detail. It is well to remember that the college first presents its candidate to the selection committee for the award through these documents; and to remember, too, that it is on the evidence presented in these documents that judges will decide whether or not they will even take a look at the candidate in an interview. In other words, the first and most important competition is a paper battle. It is understandable then why Princeton, whose total of 89 Rhodes Scholars is the nation's highest, informed Father McCluskey that the Princeton committee helps the students in the preparation of their applications and statements and also "suggests lists of those to whom the student should write for testimonial recommendations."

Obviously, therefore, a committee should be ruthless in upholding the highest standards of neatness and expression for any document that comprises a student's application. The typing of every document should be neat, uniform, and expert. Faculty and administrative letters of reference should be crisp, clear, personal, and detailed and contain the precise information that the selection committee wishes to know. Above all, they should be honest and submitted on time! The scholarship committee should have the inalienable right to ask a faculty member or an administrative official to recast his letter if for any reason it appears to them unsatisfactory. The student's proposed study project and explanations should be severely and critically reviewed. They should be discussed with him and if necessary be repeatedly returned to him until every idea is clear and every statement faultless.

The inevitable request for letters of recommendation, though seemingly routine, should be treated with respect. Princeton's method of

handling testimonial recommendations is indicative of how important these letters are for the effective presentation of the candidate. If a student is acquainted with a prominent industrialist, politician, professor, or churchman, then the problem is solved; if he is not (and most students are not) then persons of such stature must be found who will be willing to submit testimonial letters. Congressmen, senators, and mayors are usually eager to write such letters; prominent friends and benefactors of the institution are a fertile source of testimonials; alumni are always willing to help the younger generation of alma mater; pastors are most cooperative in arranging introductions to well-known members of their congregations. When the individual has been found by whatever method, then the student should if at all possible personally visit with him. If a testimonial letter is to have the desired tone of personal acquaintance and conviction, then such a visit is necessary. Platitudes and panegyrics even above an Eisenhower signature do not impress the intelligent personnel who serve on national selection committees.

These, then, are to my mind the important characteristics of any scholarship program. Each of them demands cooperative concern, hard work, and a dedication to the Catholic intellectual apostolate. It is, of course, only within the context of this apostolate that the very idea of a graduate scholarship program acquires, beyond pure scholarly interests, a significance that is at once an obligation and a challenge. The list of scholarships obtained by students is the measure of success in fulfilling this obligation and meeting this challenge. But, it is not the only measure. Equally significant is the increased awareness and respect for academic excellence that such a program inevitably occasions among the total student body of the college.

Advanced Standing Programs for Able High-School Seniors

GERALD R. SHEAHAN, S.J.*

Ten or twenty years ago the educational pendulum had swung far to the side of the handicapped child. Today it is well on its way back to the side of the gifted child. At the North Central Convention in Chicago early this month we heard little else than "What to do with the Gifted Child." In speaking with public school people we were surprised to find many of them now questioning whether homogeneous grouping is really undemocratic. The Superintendent of Diocesan High Schools in St. Louis has recently inaugurated a policy of placing all gifted students in separate high schools on a voluntary basis. With all of this emphasis on training the gifted child, our high schools and colleges cannot afford to sit idly by and yield the leadership to others. With our present selectivity and the traditional emphasis of the *Ratio* on emulation and on solid academic training, we have both the opportunity and the obligation to exert an influence commensurate with our reputation.

One development resulting from this recent accent on talented youth is the mushroom growth of advanced standing programs, of programs for placing the more gifted and better educated high-school graduate into advanced college courses in freshman year. The programs themselves are not new. Phillips Exeter Academy had "advanced courses" as long ago as 1808, and many colleges, including some of our own, have for many years been giving some type of advanced standing to superior high school graduates. In most cases this advanced standing has taken the form of an honors program. Some colleges group superior students in a special section of a standard course under a teacher who has orders to enrich the course to the extent of the students' ability and interest. Others allow superior students to by-pass basic courses in one or more subjects.

During World War II many colleges had early admission programs, but these programs were created to meet an emergency and are much less common today.

In 1951 a new "Advanced Placement Program" was inaugurated, with special emphasis on enriching the high school curriculum to the extent

* Presented at the Meeting of Secondary School Delegates, Annual Meeting of the Jesuit Educational Association, Marquette University, April 22, 1957.

of offering freshman college courses to twelfth grade students, and with a nation-wide, uniform testing program for selecting some of these students as candidates for advanced placement in college. This program evolved from an experiment sponsored by the Fund for the Advancement of Education, to determine whether some of the more able high school students are capable of doing college work while attending their secondary schools. The Advanced Placement Program is now under the aegis of the College Entrance Examination Board and lists over one-hundred and seventy (170) schools and one hundred and thirty (130) colleges and universities as participants. A typical example of one school's advanced placement program is as follows:

1. Sophomores in high school enter advanced courses by invitation after they have been screened by means of past records, teacher recommendation, aptitude testing, etc.
2. For three years these students take enriched courses in one or more subjects. If they fail to maintain a "B" in these courses, they are dropped from the program.
3. In May of their senior year they take one or more three-hour examinations, largely of the essay type, constructed for the College Entrance Examination Board by a committee of six teachers, four from colleges, and one each from public and private schools. At present examinations are offered in twelve fields: English composition, English literature, French, German, Latin, Spanish, American history, European history, mathematics, biology, chemistry and physics.
4. In June the examinations are graded for C.E.E.B. by a committee of school and college teachers according to the following scale: 5-high honors, 4-honors, 3-creditable, 2-pass, 1-fail.
5. In July the college which the student will attend receives the examination papers, a report of the examination scores, and descriptions of the course written by its teacher and some other school official.
6. On the basis of the examinations and of the high school record the college decides whether to give advanced placement, college credit, neither, or both.
7. The papers are then returned to C.E.E.B. and later forwarded to the student's secondary school, together with information on the college's decision.

Several Jesuit principals have inaugurated some type of Advanced Placement Program, but since I am best acquainted with our program,

I shall tell you what we have done at St. Louis University High School. We have completed two steps.

First, we have enriched our math program. In October, 1955, we chose our top thirty-two mathematicians out of a sophomore class of 210. The choice was made on the basis of algebra and plane geometry grades, the high school A.C.E. examination, I.Q., teacher recommendation, student and parent desire. These thirty-two boys stepped up their concentration on plane geometry, finished the course in a little less than three quarters, and devoted the rest of the year to solid geometry. They had the same teacher for solid as did class 4A. Both classes took the same final examination. The highest grade in 4A was above that of 2A, the medium grade was the same, and the third quartile was higher in 2A than in 4A. The reason for the excellent showing in 2A is due, of course, to the higher selectivity of the class. But the experiment proved that the more gifted sophomore is not too young to master solid geometry.

During the current school year the experimental group has moved on to advanced algebra. They will have finished the book by Easter and will begin the study of trigonometry when classes resume. As seniors they will keep the same teacher, finish trigonometry, then devote the rest of the year to analytical geometry and to an introduction to calculus.

The second step of our program is to have some of our more gifted seniors take the Advanced Placement tests this year in English composition, English literature, Latin, and mathematics. The purpose of this experiment is to determine the intellectual level of our present standard 4A curriculum, enriched as it is by literary clubs, math clubs, newspaper writing, etc.

On the college level there is a growing tendency to include in catalogues brief statements about the Advanced Placement Program. Some colleges have issued pamphlets outlining their policies on advanced standing. For instance, Yale will grant advanced placement in math to any student with a grade of three or better on the math exam. Cornell contemplates allowing a student with a grade of 4 or 5 in English to bypass freshman English entirely and to receive three hours of advanced standing credit. The University of Michigan is much more liberal and offers up to sixteen (16) hours of credit (no more than eight in any one examination area) on the basis of exam score of 5, 4, or 3.

These colleges would not be so liberal if they did not have statistical data to warrant their concessions. Mr. Charles R. Keller, Director of the Advanced Placements Program, reports that in the Fall of 1954 those advanced placement freshmen who took sophomore courses usually received grades of "A" or "B", and stood well in their classes at the end of their freshman year. In 1956 the secondary school students received better

grades on the Advanced Placement Examinations in practically every subject than did the special control groups of college students who took the same exams at the end of a regular college course in the subject. However, I could not find in Mr. Keller's report any indications of the relative or median I.Q.'s of the two groups.

Since this Program seems so effective and is certainly so popular, it deserves our serious consideration. As I see it, we have three alternatives. We can either do nothing, or get on the C.E.E.B. band wagon, or develop an alternate plan of our own. I certainly do not think that we can afford to do nothing. And that, I am sure, is the majority opinion here today. Your response to my questionnaire was most generous and I am most grateful. Twenty-seven out of twenty-eight college deans, and forty out of forty-two high school principals sent in their opinions. Twenty-four of our college deans favor the Advanced Placement Program and three are doubtful or against it. Twenty-nine of our high school principals favor the Program and eleven are doubtful or against it. However, most of the opposition on the high school level seemed to come from equating this program with the wartime acceleration program.

In setting up any advanced standing program there are many questions that must be asked and problems that must be solved. Who are the "able" high school students? How do you select them? Where do you draw the line? How will they respond to such a plan? What will this do to your extra-curricular activities? (As one principal put it: "What does it profit a school if it gains a scholar and suffers the loss of its quarterback?") How handle the over-ambitious parent or the student of extreme aspirations and modest ability? Perhaps some of those principals and deans who already have introduced modified advanced placement programs in their schools can answer some of these questions in the discussion that follows this paper. I shall concern myself here with listing some of the advantages of the Program, discussing some of its problems more in detail, and in recounting some words of caution volunteered by those who are at present working with the Program.

The advantages of the Advanced Placement Program are many. Those who have it claim that it has brought much desirable publicity to their schools. It sharpens the entire intellectual tone of the school. It improves articulation between school and college teachers and administrators, since they must plan the new courses together. It stimulates our better teachers to improve their courses. It attracts the more gifted students. It eliminates the duplication of time and effort on both school and college levels and gives the gifted more time for creative and independent work in the upper years of college. And I think that a special advantage for us would be to help us maintain our present level of selectivity. Already

some college deans have shown concern over the small number of National Merit Scholars attending our colleges.

The problems of the Program are many for both school and college. Some principals feel that they cannot offer advanced courses because they cannot spare the teachers. Others have scheduling problems. Others think that limiting some classes to twenty members is unrealistic. One principal believes that allowing our most gifted students to take the Advanced Placement Examinations would increase the danger of losing these students to the Ivy League colleges. He would prefer to see an alternate plan of our own, an agreement such as already exists between some Jesuit high schools and colleges, whereby our most gifted students are channeled to the Jesuit college, either into freshman classes after the seventh semester, or into some sophomore classes after graduation.

Our deans see problems, too. As one dean puts it: "You don't want elementary schools teaching Latin and algebra; we don't want high schools teaching college courses." This objection is well put, but I think that we must make a distinction. High school principals do object to indiscriminate, piece-meal instruction in high school subjects in eighth grade. Products of such teaching come to high school, find that they can loaf for a quarter or a semester, and never get out of the habit of loafing until they flunk the course they started in grade school. However, if organized programs were started, whereby superior students were given a full-year course in Latin or algebra and could thus take more advanced courses as high school freshmen, I would not object. In fact, some of our own schools, such as Jesuit High in New Orleans, have a five-year high school program for gifted seventh-graders. And similar programs have been started in some large public school systems. In St. Louis, for example, the gifted children are segregated in fourth grade and given an enriched curriculum. Their stepped-up program will be continued through high school, with emphasis on enrichment, not on acceleration.

Another dean objected that "those students would miss courses which college teachers have labored over for years and consider invaluable." Perhaps it is presumptive and rash for a principal to say so, but I should think that a high school's more outstanding teachers could work out equally valuable courses.

Another dean asks how the Advanced Placement Program would affect current honors programs. As I see it, the A.P.P. could help the honors programs by furnishing national norms on which to rate incoming honor students. It might also motivate more high school students to try for the honors programs. And the colleges could make their honors programs more inviting by allowing students with grades of 4 or 5 in a given area to skip a fundamental or survey course with credit.

However, whether we join the A.P.P. or inaugurate an advanced

placement program of our own, we should do so with caution. High school and college teachers and administrators would have to work together in setting up a program. Otherwise, what we school people consider an advanced course, would turn out to be mere practice for a course to be repeated in college. Our high school libraries would have to be well stocked and become the center of much more student activity. A strong accent should be placed on enrichment, with a corresponding de-emphasis of acceleration. Colleges would have to guard against being overly strict in interpreting the grading of the A.P.P. examinations and thus killing the program. And all of us would have to work to prevent the A.P.P., along with the C.E.E.B., from becoming an educational gargantuan that would stifle all individuality in school courses and college admission policies.

BIBLIOGRAPHY

It is impossible with the data at my disposal to put all references into the form demanded by deans of our graduate schools, but we refer you to the following books, pamphlets, and articles:

1. "The Advanced Placement Program," booklet published by the College Entrance Examination Board.
2. "A guide to the College Board Advanced Placement Program," a leaflet published by the C.E.E.B.
3. Gores, Harold B. and Barry, Leo, "College Level Courses in Secondary Schools," *College Board Review*, Winter 1956, No. 28.
4. Keller, Charles R., "Piercing the 'Sheepskin Curtain,'" *College Board Review*, Fall 1956, No. 30.
5. Three articles on advanced placement courses in chemistry, two written by Bayes Norton and one by Saul Geffner, appeared in the *Journal of Chemical Education*, May, 1956, vol. 33.
6. On pages 451-454 of *The English Language Arts in the Secondary Schools*, published by the Commission on the English Curriculum of the National Council of English Teachers, there is a section on the A.P.P.
7. *General Education in School and College*, published after the School and College Study of General Education had completed its work, is a background book. Another is *Bridging the Gap Between School and College*, published by the Fund for Advancement of Education.
8. Havighurst, Stivers, and DeHaan, *A Survey of the Education of Gifted Children*, Chicago: The University of Chicago Press, Supplementary Educational Monograph No. 83, November 1955, Pp. vi and 114. This booklet contains an extensive bibliography on the education of gifted children.

Intensifying the Professional Attitude of High-School Teachers

REV. THOMAS F. MURRAY, S.J.*

We profess primarily "to lead our charges to the knowledge and love of God." (Instructio Art. 7.) As teachers in a secondary Jesuit high school we have the following objectives:

"1. Specifically we strive to teach adolescent boys how to think intelligently and wisely.

"2. Since a high school cooperates with other agencies in educating the whole pupil, further objectives of the Jesuit high school as a high school are:

- a) to promote character education
- b) to promote an intelligent appreciation of beauty
- c) to promote physical health
- d) to promote proper social attitudes and habits."

Our fairly well established reputation indicates that the ordinary course of studies in the Society has been successful in sending prepared teachers into the field. No organization, however, will live long on past successes and it should be our desire to continue doing a better than average job. We should have our eyes open to possibilities for improvement; we should not blindfold ourselves to deficiencies. The fact that boys run errands during school hours to make life easier for a busy teacher, that classes sometimes are spent doing work which pertains to a teacher's extra-curricular activities, that study periods are not too infrequently substituted for a class session by a tired teacher, or by one anticipating both his Divine office and a social engagement, bespeaks too clearly that improvement in our present plan is definitely within the realm of possibility. Suggestions can be made but only testing through time will prove their validity.

One such suggestion might be to have a two-day panel discussion sometime before the scholastics about to begin their regency leave for their assignments. Panel members should be tried-by-fire regents who had

* Presented at the Meeting of Secondary School Delegates, Annual Meeting of the Jesuit Educational Association, Marquette University, April 22, 1957.

"General Statement of Philosophy of Jesuit High School, West Baden, 1940," *Manual for Jesuit High-School Administrators*. New York: Jesuit Educational Association, 1957, p. 10.

done their teaching in the different high schools of the province. Topics could be general but with some definite advice concerning preparation of classes, grading papers, preparing tests, and determining grades. Prefecting procedures should be discussed and likewise common sense methods of punishment proposed. Possibly, a helpful session would result from special meetings of the new teachers assigned to a certain school, with the teacher who gained his experience teaching in that school. Knowledge of just how things are done in that school differently from others would result. The young teacher would be saved the embarrassment of making excusable mistakes and his principal, the time consumed in pointing out the mistakes.

In some provinces experienced teachers and prefects of discipline meet with the "docendi" and give expert advice on the teaching of specific subjects and handling disciplinary problems. It would seem that the efficacy of such advice would be in direct proportion to the proximity to the beginning of the teaching task.

Thus far one might say the age-old adage of "nemo dat quod non habet" has been considered but it would seem likewise that "nemo dat quod oblitus est." The wide horizons that spread before the young teacher launching on a teaching career narrow, sometimes all too quickly, within the confining walls of a classroom. Too soon he can let himself become set in a way of imparting knowledge which he finds convenient and fairly successful. Finding his lofty ideals impossible of achievement, he too quickly sets them aside and tends to settle for mediocrity. Year-after-year teaching in a high school can become in time a gruelling, tiring existence. Incentive, inspiration, and reward are needed, if we are to achieve fulfillment of our objectives.

Incentive and inspiration can come from reading in the field. Materials of this nature should be put at the disposal of teachers. Better still, certain worth-while articles might be suggested for reading. Suggested available periodicals might be some or all of the following: *School and Society*, *School Review*, *The Education Digest*, *English Journal*, *School Science and Mathematics*, *The Catholic School Journal*, *Catholic Educational Review*, *Clearing House*, and the *Jesuit Educational Quarterly*. As in other fields, so in the field of education too much nonsense is published and a teacher can easily become discouraged searching for something to read that would be stimulating and encouraging.

Participation in meetings is a fine source of inspiration. Within a school various committees could be established according to subject-matter taught. These would give an excellent opportunity for teachers to trade ideas, to work in unison towards a solution of common problems, and possibly to come up with excellent suggestions for improvement.

Principals should be alert to local meetings where matters of interest to a particular teacher or group of teachers will be discussed and encourage them to attend. Those who have attended have found frequently enough that they have enjoyed such gatherings. They have come back with new ideas and added zest.

Regional meetings likewise are being held throughout the country. Principals interested in stimulating teachers in their difficult work, will be ready to make the necessary arrangements for teachers to attend such meetings periodically. Our men usually deeply appreciate such efforts whether they take advantage of them or not. A change of scenery even for a very short period is good for anyone. A short sojourn sends a man back to his work with less repugnance for the difficult situations that can arise.

A meeting last summer of the teachers of English in the Chicago, Detroit, Missouri, and Wisconsin provinces proved a real shot-in-the-arm to all who attended. With a great hope for equal success for teachers in other fields, similar meetings are planned for the near future.

National meetings, of course, entail far more expense but should not, consequently, be categorized as out-of-the-question. Periodically, certainly, each school should find it possible to send one or other teacher to such a meeting. He will accept such an invitation as a reward for work well done and will find the experience a wholesome and encouraging one. Rubbing ideas with people engaged in disparate locations result in more contented teachers and far more eager teachers.

The successful teacher must desire to see his students improve in knowledge and study habits. Only through careful testing of them will he know whether the desired improvement is taking place. Through such a testing program, he will find that he himself must have made mistakes in his presentation of the matter or his technique. The arduous task of correcting these failures faces him. Knowing that many others are constantly striving to overcome similar mistakes is very helpful and prevents discouragement.

A teacher must realize that youthful minds look to him for leadership. He must attempt to personify for his students the goals that he has set for them. His entire being should show a desire for more and more knowledge of and consequent love for God and all that pertains to Him. He should make constant effort to exemplify intelligent and wise thinking. This is not done, certainly, by rigid adherence to one circumscribed field of subject matter beyond which there is nothing else. Constantly before his eyes must be the general pattern and the greater his knowledge of how the various pieces fit in, the more thorough will be the knowledge he imparts. Whatever can be done to keep him in touch with the over-all

picture in the educational field is bound to assist him in bringing about the desired objective.

Such knowledge can be obtained in Education courses offered in night classes and summer schools. Additional schooling is not going to be universally desired by hard-working teachers. Incentives for taking such courses will have to be proposed. Self-improvement will be a driving force for some but others will need more than this to encourage attendance. Some years ago a Guidance Institute was offered at Fordham University. Experts in the field were obtained to give the course, and many were anxious to attend, which they did to their enjoyment and advancement. The thriving metropolis in which the Institute was held definitely had its drawing power. An attractive course in an attractive city should produce results commensurate with the difficulties to be overcome in presenting such a program.

Time-consuming is the task of getting to know students well by consulting with and studying the boy, talking to his parents, his counsellor, and his other teachers. Hard work is the constant checking necessary for continuous improvement of the adolescent in achievement in studies. Only one who loves his work will give of his time and energy sufficiently to effect a constant, steady march of his charges on the objectives and ideals set down for the ultimate goal of our high school course. Such a love in some instances seems to be self-inspired, but more frequently, it seems, needs additional help.

The Fathers Provincial who show a great interest in the teaching chores of the men within their charge, during their conferences with the individual members of the province and in their exhortations to the communities give tremendous inspiration to teachers. The Fathers Rector and principals who go out of their way to compliment teachers for the work they are doing are extremely helpful in the cause of encouraging teachers to strive to improve their professional attitude.

Planting the germ of desire to become a master teacher in his field can result in untold improvement. Extremely capable men need the nod of approval from authority before they will attempt to step into higher echelons. The encouraging word can set them to expressing their ideas in published articles, in supplementary syllabi, in pamphlets, workbooks, or even text books. Once such work has been accomplished, a reputation to be upheld will keep a man assiduously striving to perform not only as a satisfactory but as a superior teacher.

Success on the part of students recognized publicly in the press is definitely an incentive to the teachers. Such recognition is not gained simply. It results usually from time consuming labors on the part of interested teachers. Students to gain recognition among other well-trained

students, must be well-trained themselves. This training has come from the long hours of special tutoring done by a teacher but he finds satisfactory compensation and consolation in the success of his protégé. Such success results in additional labor on his part. A little encouragement from his superiors should be forthcoming.

Leading our charges to the knowledge and love of God, striving to teach boys to think intelligently and wisely is an arduous task. No one, however, whose opinion would be worthy of consideration would ever hold that the objective is not a noble one. Desire to lead them and teach them better should be our constant care.

Caeli Enarrant Gloriam Dei

According to a news release of the NCWC News Service, Father Martin F. McCarthy (New England Province) of the Vatican Observatory has been visiting observatories of the United States and Canada for the past 18 months engaging in research. His specialty is galactic structure. He estimates that there are 200,000,000,000 stars in the Milky Way, and our sun is only one of them. Father McCarthy finds that his scientific studies help his spiritual life. "Each morning by God's grace," the priest-astronomer confides, "I am privileged to hold in my hands the Creator of the universe, and throughout the day I am able to observe the wonders of creation which have received existence from Him and reflect His grandeur and wisdom and goodness."

Jesuit Scholarly Publications

AMERICAN ASSISTANCY (1956-1957)

The fourth annual list of Jesuit scholarly publications covers the period, June 1, 1956, to May 31, 1957. It reports 134 contributions, 16 fewer than last year; and 74 contributors, 25 fewer than last year. The largest number of publications was in theology and religion (36); the second largest, in philosophy (16); the third largest, in biology (11); and the fourth largest, in history (10). In the period Jesuits published twenty-two books and also contributed chapters to several other books of multiple authorship.

ANTHROPOLOGY

GROLLIG, ANTHONY J. (Chicago Province) "Pottery Figurine Heads from the Valley of Mexico," *Indiana Academy of Science*, Vol. 66 (1957). Pp. 53-54.

ARCHAEOLOGY

COSTELLOE, M. JOSEPH (Creighton University) *The Roman Catacombs and Their Martyrs*, transl. of *Die Römischen Katakomben und Ihre Martyrer*, by Ludwig Hertling and Engelbert Kirschbaum. Milwaukee: Bruce Publishing Co., 1956. Pp. xvi and 224.

GIGNAC, FRANCIS T. (St. Ignatius High School, Chicago) "Some Ramifications of Linear B," *The Classical Bulletin*, Vol. 33 (February 1957). Pp. 37-44.

ASTRONOMY

MILLER, WALTER J. (Fordham University) "Five New RR Lyrae Variables in the Cygnus Cloud, VV 21-25," *Ricerche Astronomiche*, Vol. 3 (November 1956). Pp. 381-416.

———. "Five New Variable Stars in Cygnus, VV 29-33," *Ricerche Astronomiche*, Vol. 3. (February 1957). Pp. 417-452.

BIOLOGY

BERGER, CHARLES A. (Fordham University) (with E. J. Feeley and E. R. Witkus) "The Cytology of *Xanthisma Texanum* D. C. IV. Megapsorogenesis and Embryo-sac Formation, Pollen Mitosis and Embryo Formation," *Bulletin of the Torrey Botanical Club*, Vol. 84 (December 1956). Pp. 428-434.

- BURKE, JOSEPH A. (Fordham University) "The Differentiation of the Compound Eyes of *Doleschallia bisaltida* Cramer," *The Anatomical Record*, Vol. 125 (July 1956). Pp. 619-620.
- FORSTHOEFEL, PAULINUS F. (University of Detroit) "Penetrance and Expressivity of the Luxoid and Luxate Genes in Heterozygous C57BL Mice," *Genetics*, Vol. 41 (December 1956). Pp. 642-643.
- PANUSKA, JOSEPH A. (Maryland Province) (with Nelson J. Wade) "Field Observations on *Tamias striatus* in Wisconsin," *Journal of Mammalogy*, Vol. 38 (May 1957). Pp. 192-196.
- PETERS, JOSEPH J. (Xavier University) (with A. R. Vonderahe) "Behavior of the Salamander under the Influence of LSD-25 and Frenquel, and Accompanying Electrical Activity of the Brain and Spinal Cord," *The Journal of Nervous and Mental Disease*, Vol. 124 (July 1956). Pp. 69-73.
- (with A. R. Vonderahe and Thomas H. Powers) "The Functional Chronology in Developing Chick Nervous System," *Journal of Experimental Zoology*, Vol. 133 (December 1956). Pp. 505-518.
- (with A. R. Vonderahe and P. A. Palmisano) "A Use of the Salamander for Investigating and Testing the Anticonvulsant Properties of Drugs," *Journal of Pharmacology and Experimental Therapeutics*, Vol. 118 (September 1956). Pp. 90-99.
- REIS, RAYMOND H. (Marquette University) (with Herman M. Slatis and Robert E. Hoene) "Fertility and Viability of Offspring in Consanguineous Marriages," *Report of Tenth Annual Meeting of American Society of Human Genetics*, April, 1957.
- (with H. Slatis) "Understanding the Genetic Constitution of Man through the Study of Consanguineous Marriages," *Book of Abstracts, First International Congress of Human Genetics*, 1956.
- (with Pauline Tepe) "Variations in the Pattern of Renal Vessels and their Relations to the Type of Posterior Vena Cava in the Dog (*Canis familiaris*)," *American Journal of Anatomy*, Vol. 99 (July 1956). Pp. 1-16.
- WALSH, MICHAEL P. (Boston College) (with M. Saint-Paul) "A Genetic Study of Irish Americans," *Int. Proceedings of Hematology Congress*, (September 1956). Page 231.

CANON LAW

- GALLEN, JOSEPH F. (Woodstock College) "Apostates and Fugitives," *Review for Religious*, Vol. 16 (May 1957). Pp. 155-164.
- "Cloister of Congregations," *Review for Religious*, Vol. 15 (November 1956). Pp. 282-294.
- "Cloister of Nuns," *Review for Religious*, Vol. 16 (January 1957). Pp. 36-56.
- "Exclaustration and Secularization," *Review for Religious*, Vol. 15 (September 1956). Pp. 226-237.

CHEMISTRY

HILSDORF, GEORGE J. (St. Peter's College) (with C. E. McCauley, P. R. Geisler, R. H. Schuler) "Chemical Effects of (n, 2n) Activation of Iodine in the Alkyl Iodides," *Journal of the American Chemical Society*, Vol. 78 (July 1956). Pp. 3246-3252.

KOENIG, FRANCIS J. (Loyola University, Los Angeles) (with George W. Schaeffer, Max D. Adams) "On the Alkali Metal Salts Derived from the Diammoniate of Diborane," *Journal of the American Chemical Society*, Vol. 78 (February 1956). Pp. 725-728.

COMPARATIVE LITERATURE

MUSURILLO, HEBERT (Bellarmine College) "The Mediaeval Hymn, *Alma Redemptoris*: A Linguistic Analysis," *The Classical Journal*, Vol. 52 (January 1957). Pp. 171-174.

ONG, WALTER J. (St. Louis University) "Grammar and the Twentieth Century," in *Problems of Communication in a Pluralistic Society*, by Richard McKeon *et al.* Milwaukee: Marquette University Press, 1956.

ECONOMICS

CLARK, JOHN W. (Alma College) "The State of Input-Output Analysis," *Review of Social Economy*, Vol. 14 (September 1956). Pp. 130-137.

LAND, PHILIP S. (Gregorian University, Oregon Province) "Tax Obligations According to Natural Law," *St. Louis University Law Journal*, Vol. 4 (Fall 1956). Pp. 129-146.

McEWEN, ROBERT J. (Boston College) "Marginal Ethos and the Just Price," *Review of Social Economy*, Vol. 15 (March 1957). Pp. 33-46.

MULCAHY, RICHARD E. (University of San Francisco) "Concept of National Income." *Catholic Social Thought: An International Symposium*, (R. Cirillo ed.) Malta: A. C. Aquilina and Co., 1956. Pp. 59-71,

———. "The Role of Marginal Ethos in the Rise of a Pluralistic Society." *Review of Social Economy*, Vol. 15 (March 1957). Pp. 26-32.

EDUCATION

BERNAD, MIGUEL A. (Ateneo de Manila) "The Ignatian Way in Education," *Philippine Studies*, Vol. 4 (July 1956). Pp. 195-214.

CARRON, MALCOLM T. (University of Detroit) *The Origin and Nature of the Contract Colleges of Cornell University*. Ann Arbor: University of Michigan, 1957. Pp. v and 176.

DRUMMOND, EDWARD J. (Marquette University) "The Student of Unusual Abilities," *National Catholic Educational Association Bulletin*, Vol. 53 (May 1957). Pp. 7-17.

GANSS, GEORGE E. (Marquette University) "Changing Objectives and Procedures in Teaching Latin, 1556-1956," *The Classical Journal*, Vol. 52 (October 1956). Pp. 15-22.

———. *St. Ignatius' Idea of a Jesuit University*, (second edition). Milwaukee: Marquette University Press, 1956. Pp. xx and 378.

HENLE, ROBERT J. (St. Louis University) "American Principles and Religious Schools," *The Catholic Mind*, Vol. 54 (June 1956). Pp. 301-309.

ENGLISH

BERNAD, MIGUEL A. (Ateneo de Manila) "The Paradox of Shakespeare's Golden World," *Philippine Studies*, Vol. 4 (September 1956). Pp. 441-458.

MURRAY, J. FRANKLIN (Spring Hill College) *Milton's Conception of Original Justice and Original Sin*. Ann Arbor: University Microfilms, 1957. Pp. vii and 372.

NOON, WILLIAM T. (Canisius College) *Joyce and Aquinas*. (Yale Studies in English. Vol. 133.) New Haven: Yale University Press, 1957. Pp. xii and 167.

O'NEILL, JOSEPH E. (Fordham University) "Longfellow: Preacher and Poet," *Thought*, Vol. 31 (Winter 1956). Pp. 567-600.

ONG, WALTER J. (St. Louis University) Article-review of *Logic and Rhetoric in England, 1500-1700*, by Wilbur Samuel Howell. *Renaissance News*, Vol. 9 (Winter 1956). Pp. 206-211.

GEOLOGY

BIRKENHAUER, HENRY F. (John Carroll University) *An Analysis of Displacements Caused by Quarry Blasts*. Aberdeen, Maryland: Aberdeen Proving Ground, 1957. Pp. 48.

HISTORY

BRODERICK, JOHN F. (Weston College) "A Census of the Saints (993-1955)," *The American Ecclesiastical Review*, Vol. 135 (August 1956). Pp. 87-115.

DE LA COSTA, HORACIO (Ateneo de Manila) "Jesuit Education in the Philippines to 1768," *Philippine Studies*, Vol. 4 (July 1956). Pp. 127-155.

ELLARD, GERALD (St. Mary's College) *Master Alcuin, Liturgist: A Partner of Our Piety*. Chicago: Loyola University Press, 1956 (Jesuit Studies). Pp. xiv and 266.

FAHERTY, WILLIAM B. (Missouri Province) "Regional Minorities and the Woman Suffrage Struggle," *The Colorado Magazine*, Vol. 33 (July 1956). Pp. 212-217.

HOPKINS, VINCENT C. (Fordham University) "The Conservative Concern," *Thought*, Vol. 31 (Spring 1956). Pp. 27-54.

LUCEY, WILLIAM L. (Holy Cross College) "Some Maine Converts," *Records*

of the U. S. Catholic Historical Society of Philadelphia, Vol. 67 (June-September-December 1956). Pp. 67-87.

MULLER, HERMAN J. (University of Detroit) "British Business and Spanish America 1700-1800," *Mid-America*, Vol. 39 (January 1957). Pp. 3-20.

ONG, WALTER J. (St. Louis University) *Frontiers in American Catholicism: Essays on Ideology and Culture*. New York: The Macmillan Company, 1956. Pp. x and 125.

———. "System, Space, and Intellect in Renaissance Symbolism," *Cross Currents*, Vol. 7 (Spring 1957). Pp. 123-136.

SCHOENBERG, WILFRED P. (Gonzaga Preparatory School) *Jesuit Mission Presses in the Pacific Northwest*. Portland: Champoege Press, Reed College, 1957. Pp. 100 and inserts.

LANGUAGES, CLASSICAL

GRIMALDI, WILLIAM M. A. (Bellarmine College) "A Note on the *πίστεις* in Aristotle's Rhetoric 1354-1356," *American Journal of Philology*, Vol. 78 (April 1957). Pp. 188-192.

MUSURILLO, HERBERT (Bellarmine College) "A Critical Note on Demosthenes' First Philippic," *Classical Quarterly*, Vol. 7 (January-April 1957). Pp. 86-88.

———. "Early Christian Economy," *Chronique d'Egypte*, Vol. 31 (January 1956). Pp. 124-134.

———. "Sunken Imagery in Sophocles' 'Oedipus,'" *American Journal of Philology*, Vol. 78 (January 1957). Pp. 36-51.

LANGUAGES, MODERN

DESAUTELS, ALFRED R. (Holy Cross College) *Les mémoires de Trévoux et le mouvement des idées au 18^e siècle (1701-1734)*. Rome: Institutum Bibliothecae Societatis Jesu, 1956. Pp. xxvii and 256.

LAW

BAYNE, DAVID C. (University of Detroit) "The Basic Rationale of Proper Subject," *University of Detroit Law Journal*, Vol. 34 (April 1957). Pp. 575-614.

———. "The Natural Law for Lawyers: A Primer," *DePaul Law Review*, Vol. 5 (Spring-Summer 1956). Pp. 159-215.

COSTANZO, JOSEPH F. (Fordham University) "Blessings of Liberty, by Zechariah Chafee," reviewed in *Fordham Law Review*, Vol. 26 (Spring 1957). Pp. 177-184.

PETZ, JEROME A. (University of Detroit) "Artificial Insemination: IV. Legal Aspects," *University of Detroit Law Journal*, Vol. 34 (March 1957). Pp. 404-426.

PHILOSOPHY

- CUNNINGHAM, FRANCIS A. (Le Moyne College) "The Second Operation and the Assent *vs* the Judgment in St. Thomas," *The New Scholasticism*, Vol. 30 (January 1957). Pp. 1-33.
- DOHERTY, KEVIN (Boston College High School) "God and the Good in Plato," *The New Scholasticism*, Vol. 30 (October 1956). Pp. 441-460.
- GINSTERBLUM, JOHN M. (Creighton University) *Panentheism: the Religious Philosophy of A. N. Whitehead and Charles Hartshorne*. Rome: Gregorian University, 1957. Pp. 87.
- HARVANEK, ROBERT F. (Chicago Province) "Historical Semantics: A Discussion of the Recent Work of Richard McKeon," *The New Scholasticism*, Vol. 30 (July 1956). Pp. 257-285.
- HENLE, ROBERT J. (St. Louis University) "Doctor Kallen's Idea of Americanism and Cultural Relativism," in *Cultural Pluralism and the American Idea: An Essay in Social Philosophy*, by Horace M. Kallen with comments. Philadelphia: University of Pennsylvania Press, 1956. Pp. 145-151.
- . "A Note on Certain Textual Evidence in Fabro's *La Nozione Metafisica di Partecipazione*," *The Modern Schoolman*, Vol. 34 (May 1957). Pp. 265-282.
- . *Saint Thomas and Platonism*. The Hague: Martinus Nijhoff, 1956. Pp. xxiii and 487.
- . "A Thomistic Explanation of the Relations between Science and Philosophy," *Bulletin of the Albertus Magnus Guild*, Vol. 3 (October 1956). Pp. 4-6.
- KLUBERTANZ, GEORGE P. (St. Louis University) "Nature and Function of Courses in Philosophy and Their Curricular Implication in Liberal Education," *College Newsletter*, Vol. 20, (1956). Pp. 1, 10-13, 18.
- . "The Problem of the Analogy of Being," *Review of Metaphysics*, Vol. 10 (June 1957). Pp. 553-579.
- . "Thomistic Explanation of the Relation between Philosophy and Science: Application of the Theory," *Bulletin of the Albertus Magnus Guild*, Vol. 4 (May 1957). Pp. 3-5.
- MCGOVERN, THOMAS (Canisius College) "Division of Logic," *Laval Théologique et Philosophique*, Vol. 11 (Summer 1957). Pp. 157-181.
- MEISSNER, WILLIAM W. (Canisius High School) "Some Notes on a Figure in St. Thomas," *The New Scholasticism*, Vol. 31 (January 1957). Pp. 68-84.
- ROSSNER, WILLIAM L. (Rockhurst College) "Toward an Analysis of 'God Is Love,'" *Proceedings of Eighteenth Annual Convention, Jesuit Philosophical Association* (April, 1957). Pp. 2-16.
- SCHALL, JAMES V. (California Province) "Some Philosophical Aspects of Culture and Religion," *The New Scholasticism*, Vol. 31 (April 1957). Pp. 209-236.
- . "The Totality of Society: From Justice to Friendship," *The Thomist*, Vol. 20 (January 1957). Pp. 1-26.

PHYSICS

- MULLIGAN, JOSEPH F. (Fordham University) (with Daniel F. McDonald) "Some Recent Determinations of the Velocity of Light. II." *American Journal of Physics*, Vol. 25 (March 1957). Pp. 180-192.

POLITICAL SCIENCE

- COSTANZO, JOSEPH F. (Fordham University) "Religion in Public School Education," *Thought*, Vol. 31 (Summer 1956). Pp. 216-244.
- KING, GEORGE A. (Holy Cross College) *Theodore Dwight Woolsey: His Political and Social Ideas*. (Jesuit Studies.) Chicago: Loyola University Press, 1956. Pp. xiv and 305.
- O'BRIEN, WILLIAM (Georgetown University) "Justice Reed and Democratic Pluralism," *Georgetown Law Journal*, Vol. 45 (Spring 1957). Pp. 364-388.
- . "Justice William Cushing and the Treaty-Making Power," *Vanderbilt Law Review*, Vol. 10 (February 1957). Pp. 351-368.

PSYCHOLOGY

- BIER, WILLIAM C. (Fordham University) "A Comparative Study of Five Catholic Groups on the MMPI," in *Basic Readings on the MMPI in Psychology and Medicine*, ed. by George S. Welsh and L. W. Grant Dahlstrom. Minneapolis: University of Minnesota Press, 1956. Pp. 586-609.
- MOYNIHAN, JAMES F. (Boston College) "The Philosophical Aspects of Guidance," *Review of Educational Research*, Vol. 27 (April 1957). Pp. 186-191.
- WEISGERBER, CHARLES A. (University of Detroit) "Accuracy in Judging Emotional Expressions as Related to College Entrance Test Scores," *Journal of Social Psychology*, Vol. 44 (November 1956). Pp. 233-239.

SACRED SCRIPTURE

- MCCOOL, FRANCIS J. (Maryland Province, Biblical Institute) "Revival of Synoptic Source-Criticism," *Theological Studies*, Vol. 17 (December 1956). Pp. 459-493.
- McKENZIE, JOHN L. (West Baden College) *The Two-Edged Sword*. Milwaukee: Bruce Publishing Company, 1956. Pp. xv and 317.
- MORIARITY, F. L. (Weston College) "The Emmanuel Prophecies," *Catholic Biblical Quarterly*, Vol. 19 (April 1957). Pp. 226-233.
- MUSURILLO, HERBERT (Bellarmino College) "The Style of St. Paul," *Theological Studies*, Vol. 17 (June 1956). Pp. 219-223.

SOCIAL SERVICE

BIESTEK, FELIX P. (Loyola University, Chicago) *The Casework Relationship*. Chicago: Loyola University Press, 1957. Pp. x and 149.

SOCIOLOGY

COOGAN, JOHN E. (University of Detroit) "Free Will and the Academic Criminologist," *Federal Probation*, Vol. 20 (June 1956). Pp. 48-54.

DUFF, EDWARD (New England Province) *The Social Thought of the World Council of Churches*. New York: Longmans Green and Co., 1956. Pp. xi and 339.

———. "Verdict on Moral Rearmament," *Social Order*, Vol. 6 (June 1956). Pp. 274-291.

FICHTER, JOSEPH H. (Loyola University, New Orleans) *Die gesellschaftliche Struktur der städtischen Pfarrei*. Freiburg im Breisgau. Verlag Herder, 1957. Pp. iv and 247.

SCHUYLER, JOSEPH B. (Fordham University) "The Parish Studied as a Social System," *American Catholic Sociological Review*, Vol. 17 (December 1956). Pp. 320-337.

SPEECH

FLYNN, LAWRENCE J. (Milford Novitiate) "Aristotle: Art and Faculty of Rhetoric," *The Southern Speech Journal*, Vol. 21 (Summer 1956). Pp. 244-254.

———. "The *De Arte Rhetorica* of Cyprian Soarez, S. J.," *The Quarterly Journal of Speech*, Vol. 42 (December 1956). Pp. 367-374.

THEOLOGY

ABBOTT, WALTER M. (Weston College) "Holy Shroud," in Supplement II, Seventh Section, Vol. 18, *Catholic Encyclopedia*, 1957.

BASTIAN, RALPH J. (West Baden College) (with John A. Hardon) "An Evaluation of Moral Rearmament," *American Ecclesiastical Review*, Vol. 135 (October 1956). Pp. 217-226.

BURGHARDT, WALTER J. (Woodstock College) *The Image of God in Man According to Cyril of Alexandria*. Washington: Catholic University of America Press, 1957. Pp. xvi and 194. (No. 14 in Catholic University of America Studies in Christian Antiquity, ed. by Johannes Quasten.)

CLARKE, THOMAS E. (Woodstock College) *The Eschatological Transformation of the Material World According to St. Augustine*. Woodstock: Woodstock College Press, 1956. Pp. x and 45.

CONNERY, JOHN R. (West Baden College) "Morality and the Fifth Amendment," *Catholic Lawyer*, Vol. 3 (April 1957). Pp. 137-143.

- . "Morality of Nuclear Armament," *Theology Digest*, Vol. 5 (Winter 1957). Pp. 9-12.
- . "Notes on Moral Theology," *Theological Studies*, Vol. 17 (December 1956). Pp. 549-583.
- CONWELL, JOSEPH F. (Gonzaga University) *Contemplation in Action: A Study in Ignatian Prayer*. Spokane: Gonzaga University, 1957. v and 123.
- CRONIN, RICHARD J. (New York Province) "Edmund Wilson and the Dead Sea Scrolls," *Philippine Studies*, Vol. 4 (September 1956). Pp. 411-431.
- DONNELLY, MALACHI J. (St. Mary's College) "*Haurietis Aquas* and Devotion to the Sacred Heart," *Theological Studies*, Vol. 18 (March 1957). Pp. 17-40.
- . "Two Works of Art," *Irish Theological Quarterly*, Vol. 29 (April 1957). Pp. 122-131.
- DULLES, AVERY R. (New York Province) "Paul Tillich and the Bible," *Theological Studies*, Vol. 17 (September 1956). Pp. 345-367.
- DUNN, EDWARD T. (New York Province) "In Defense of the Penal Law," *Theological Studies*, Vol. 18 (March 1957).
- FORD, JOHN C. (Weston College) "The General Practitioner's Role in Alcoholism," *Linacre Quarterly*, Vol. 23 (November 1956) Pp. 95-108.
- . "The Hydrogen Bombing of Cities," *Theology Digest*, Vol. 5 (Winter 1957). Pp. 6-8.
- . "Reply to Father Vann," *Homiletic and Pastoral Review* (November 1956). Pp. 124-127.
- GLEASON, ROBERT W. (Fordham University) "Towards a Theology of Death," *Thought*, Vol. 32 (Spring 1957). Pp. 39-68.
- HARDON, JOHN A. (West Baden College) "Cooperation of Church and State in American Education," *Homiletic and Pastoral Review*, Vol. 57 (March 1957) Pp. 523-531.
- . "Cooperation of Church and State in American Legislation," *Homiletic and Pastoral Review*, Vol. 57, (January 1957). Pp. 309-319.
- . "Cooperation of Church and State in the Supreme Court," *Homiletic and Pastoral Review*, Vol. 57 (February 1957). Pp. 419-427.
- . (with Ralph J. Bastian) "An Evaluation of Moral Rearmament," *American Ecclesiastical Review*, Vol. 135 (October 1956). Pp. 217-226.
- . "Il Problema del Divorzio negli Stati Uniti," *Civiltà Cattolica*, No. 2549 (September 1957). Pp. 475-490.
- . *The Protestant Churches of America*. Westminster, Md.: Newman Press, 1956. Pp. xxiii and 365.
- HASSETT, JOSEPH D. (Fordham University) "Morals, Medicine, and the Law: Freedom and Order before God—A Catholic View," *New York University Law Review*, Vol. 31 (November 1956). Pp. 1170-1188.
- KEATING, FRANCIS M. (St. Peter's College) "Theology of the Laity," *Proceedings, 11th Annual Convention, The Catholic Theological Society of America*, 1956. Pp. 196-217.

- KELLY, GERALD (St. Mary's College) "The Morality of Mutilation: Toward a Revision of the Treatise," *Theological Studies*, Vol. 17 (September 1956). Pp. 322-344.
- MUSURILLO, HERBERT (Bellarmine College) *The Problem of Ascetical Fasting in the Greek Patristic Writers*. New York: Fordham University Press, 1957. Pp. 1-64. (*Traditio*, Vol. 12.)
- . "The Philosophy of the Church Fathers," *Thought*, Vol. 31 (Winter 1956). Pp. 607-611.
- ONG, WALTER J. (St. Louis University) "Christian Values at Mid-Twentieth Century," *Theology Digest*, Vol. 4 (Autumn 1956). Pp. 155-57.
- . "The Intellectual Frontier," in *The Catholic Church, U.S.A.*, Louis J. Putz, ed. Chicago: Fides Publishers Association, 1956. Pp. 394-415.
- POWERS, JOSEPH M. (California Province) "Sacramental Symbolism in the Patristic Cataphesis," *Alma Studies*, Vol. 1 (May 1957). Pp. 5-20.
- RYAN, EDWARD A. (Woodstock College) (with Robert H. Springer) "Moral Theology of the Jesuits," in *Encyclopedia of Morals*, New York: Philosophical Library, 1956. Pp. 247-253.
- SPRINGER, ROBERT H. (Woodstock College) (with Edward A. Ryan) "Moral Theology of the Jesuits," in *Encyclopedia of Morals*. New York: Philosophical Library, 1956. Pp. 247-253.
- SWEENEY, JOHN F. (Woodstock College) "Some Recent Developments in Dogmatic Theology," *Theological Studies*, Vol. 17 (September 1956). Pp. 368-413.
- VAN ACKEREN, GERALD (St. Mary's College) "Mary's Divine Motherhood" in *Mariology II*. Milwaukee: Bruce Publishing Co., 1957. Pp. 177-227.
- VOLLERT, CYRIL (St. Mary's College) "The Scientific Structure of Mariology," "The Fundamental Principal of Mariology," "Mary and the Church," In *Mariology II*. Milwaukee: Bruce Publishing Co., 1957. Pp. 1-29; 30-87; 550-595.
- WASSMER, THOMAS A. (St. Peter's College) "The Power to Confirm," *American Ecclesiastical Review*, Vol. 136 (April 1957). Pp. 246-264.
- WRIGHT, JOHN H. (Gregorian University, Oregon Province) *The Order of the Universe in the Theology of St. Thomas Aquinas*. Rome: Gregorian University Press, 1957. Pp. vii and 223.

SUBCOMMITTEE ON SCHOLARLY WORK
OF JESUITS

News from the Field

ANNUAL MEETING: The 1958 Annual Meeting of the Jesuit Educational Association will be held in Philadelphia, Pennsylvania, Easter Sunday and Easter Monday, April 6 and 7, 1958. The General Meeting of All Delegates will be held on Easter Sunday evening, April 6, at St. Joseph's College High School, while the meetings of the various divisions will be held on Easter Monday, April 7, at St. Joseph's College.

1957-1958 JEA DIRECTORY: The new Directory of the Jesuit Educational Association was published in mid-October. A feature of this year's Directory is the listing of the Associate Members of the Jesuit Educational Association—the schools, colleges, and houses of study of the Province of Upper Canada, and Colegio S. Ignacio Loyola, Rio Piedras, Puerto Rico.

JESUITS IN KOREA: Father Kenneth E. Killoren has been appointed as Rector of the new university in Seoul, Korea, by Father General.

TEACHING IN JESUIT HIGH SCHOOLS: During the process of the recent revision of the *Manual for Jesuit High-School Administrators*, it was suggested that a separate manual for teachers could be made up rather conveniently by selecting certain chapters and sections from the larger work and printing them from the same plates. This suggestion has been followed and a new manual entitled *Teaching in Jesuit High Schools* is now available for distribution. It may be obtained from Province Prefects for high schools or from the Jesuit Educational Association, 49 East 84th Street, New York 28, N.Y. The price is \$1.65 per copy plus postage.

RELIGION AND EDUCATION: Father Emile Pin, S.J., of *Action Populaire* in speaking at Alma College on the state of the Church in France, said that his surveys established a definite connection between the amount of education and the practice of religion.

CATHOLIC AID TO PUBLIC EDUCATION: According to the estimates of Archbishop John F. O'Hara, C.S.C., of Philadelphia, the Catholic "free gift to public schools" during 1956 was at least \$1,400,525,036, or almost five times as great as the annual subsidy the federal government was asked to give in the defeated bill for aid to school construction (\$300,000,000). "Furthermore," said Archbishop O'Hara, "our free gift

to the public schools is free even of the costs of tax collection and administration; it is increased every year and bears with it not the slightest danger of control."

PROCTOR AND GAMBLE is awarding \$200,000 as unrestricted gifts to ten private universities, \$20,000 to each.

GULF OIL CORPORATION will select 15 college teachers to serve as consultants to the Gulf Oil Corporation during the summer months.

INTERCOLLEGIATE ENGLISH CONTEST: The subject of this year's Intercollegiate English Contest (Midwest Region of Jesuit Educational Association) is "Who or What is the 'Good Man' in Modern American Society."

NEW TESTAMENT ABSTRACTS edited at Weston College is now in its second year of publication. It has subscribers from 44 States and 34 foreign countries.

POLAR JESUITS: Taking part in this year's Operation Deep Freeze are Fathers Henry Birkenhauer of John Carroll University, Edward Bradley of Xavier University, and Daniel Linehan of the Weston College Observatory of Boston College. They will make geological and seismological surveys in Antarctica.

QUEEN ELIZABETH II during her recent brief visit to the United States bestowed the honor of Honorary Officer of the Most Excellent Order of the British Empire on Father Edward Whelan, former president of Loyola University, Los Angeles, and the University of San Francisco, for his contributions to the cause of Anglo-American friendship and understanding.

JESUIT POET: Father Daniel Berrigan of Le Moyne College won the 1957 Lamont Poetry Selection of the Academy of American Poets. His manuscript "Time Without Number" was submitted by Macmillan Company in competition with manuscripts from 27 other publishers. Reviews of the collection have been highly favorable.

JESUIT JURIST: Father Joseph M. Snee of the Georgetown Law School received the degree of Doctor of Juridical Science from Harvard University. He is believed to be the second priest to have received this degree and the first to have received it at Harvard.

JESUIT ZOOLOGIST: Father Joseph Peters, Chairman of the Biology Department of Xavier University, was recently elected a fellow in the Academy of Zoologists, an international organization.

EXPANSION: *University of Detroit*—ground broken for Walter O. Briggs Liberal Arts Building.

Georgetown University—construction begun on Gorman Research and Diagnostic Building at the Georgetown Medical Center.

John Carroll University—new gymnasium dedicated; Student Activities Center under construction.

St. Peter's College—Dineen Hall dedicated.

Loyola University (Los Angeles)—construction under way on Desmond Hall, a residence hall, and Malone Memorial Student Center.

St. George's College (Jamaica, B.W.I.)—a new faculty residence wing under construction.

Bellarmino College Preparatory (San José)—new classroom building under construction.

Jesuit High School (Tampa)—cafeteria building under construction.

Regis High School (New York)—a gymnasium has been added by remodeling the auditorium; library enlarged; building receiving new plumbing and wiring; building also to be reroofed.

AWARDS: The *Varsity News* (University of Detroit) received an All-American rating from the Associated Collegiate Press for the fourteenth time in fifteen semesters.

The *Crusader* (Ateneo de Cagayan) won a first place certificate from the Columbia Scholastic Press Association.

The *Heights* (Ateneo de Manila)—a Medalist certificate from the Columbia Scholastic Press Association.

The *Prep* and the *X-Ray* (St. Xavier High School) won top awards of the Catholic School Press Association.

The *Botolphian* (Boston College High School) won three prizes in a contest sponsored by the *Boston Globe*.

Inside S.I. (St. Ignatius High School, San Francisco) won first place awards from the Columbia Scholastic Press Association and from the Catholic School Press Association.

Loyola High School (Los Angeles) received an honor rating for the past year from the R.O.T.C.

GRANTS, CONTRIBUTIONS: Al-Hikma University of Baghdad has received \$400,000 from the Ford Foundation for buildings on its new campus.

A federal grant of \$250,000 for construction of a biological research building at Marquette has been approved by the surgeon-general of the United States Public Health Service.

A grant of \$375,000 from the Geschickter Foundation has been made to Georgetown University to help in the construction of the Gorman Re-

search and Diagnostic Building in the university medical center. Dr. Charles F. Geschickter, Professor and Chairman of Pathology of the Georgetown Medical Center presented the check.

The chemistry department of the University of Santa Clara received a grant of \$25,000 from the U. S. Public Health Service to make "a chemical study of the structure of compounds from *serrata marcescens*", a project geared to isolate and study the fungi of San Joaquin Valley fever.

Friends and alumni of St. Louis University gave \$307,945 in 1956 to the Living Endowment Fund.

Creighton University has received \$941,075 from alumni of the Medical School during the past eleven years.

FIRE EXTINGUISHED: The Mission Church of Santa Clara was saved from disaster by quick-thinking students. Noticing flames shoot up between a confessional and a sacristy, they removed burning boards and, with the help of garden-hose commandeered from a startled gardener, kept the flames under control until the local fire department arrived on the scene to extinguish it. The cause of the fire was a spark from the torch of a welder working under the Church.

ISOTOPES IN PHILADELPHIA: A new laboratory for the study of radio-chemistry has been completed at St. Joseph's College. It is the first laboratory of its kind to be opened in Philadelphia in conjunction with a graduate level course. The Atomic Energy Commission authorized the course and the use of isotopes. The laboratory was designed and equipped according to A.E.C. regulations and safety precautions.

INAUGURATION: Nearly one hundred colleges and universities were represented at the ceremonies of the inauguration of Father Edmund W. Morton as president of Gonzaga University. It was the largest academic event in the history of Spokane.

THE EDSEL SHOW of October 13 on nationwide television starred Bing Crosby, Frank Sinatra, Rosemary Clooney, Louis Armstrong, and Bob Hope, and benefitted Gonzaga University. Profits from the hour-long show, estimated at \$250,000, went to Gonzaga and will be used for the Crosby Memorial Library. Plans to produce the show for the benefit of the University originated in a session of the university's board of regents of which Mr. Crosby is a member.

STANDING ROOM ONLY: Intellectual eager-beavers have crowded into the Marquette University Library in such numbers that the 1,200 seats are always filled; 2,000 seats are needed.

TWENTY-THREE SEMESTERS: For eleven and a half years, Tom Kuzilla has been a mechanical engineering student at the Univer-

sity of Detroit. He hopes to complete the requirements for a Bachelor's Degree in Mechanical Engineering in February 1958. He is employed by the Ford Motor Company and he says that his job advancement has been aided by his efforts to advance his studies.

BISHOP FULTON J. SHEEN made his fifteenth consecutive appearance at the Loyola Forum (New Orleans) and his inspiring message was received with enthusiasm.

B.C. JUNIOR YEAR ABROAD: Boston College has joined the growing number of Jesuit colleges which have worked out a plan for selected students to make Junior year abroad.

SCHOLARS AT LOYOLA: Among the freshmen class at Loyola University (Los Angeles) are 2 Merit Scholars and 39 winners of California State Scholarships.

BART SULLIVAN DAY: At this year's Homecoming festivities during the Holy Cross-Dartmouth game, honor was paid to Bart Sullivan, track coach and head trainer of the football squad. "Bart Sullivan Day" was proclaimed in honor of his 46 years of service at Holy Cross.

ONE HUNDRED AND FORTY YEARS OF TEACHING: Five faculty members with a combined total of 140 years service have been cited with *emeritus* appointments by Marquette University.

FATHER EDWARD B. ROONEY, president of the Jesuit Educational Association, was featured speaker at the St. Xavier Alumni Association homecoming on September 26, 1957.

HOLY ROSARY MISSION SCHOOL is the largest mission boarding school for Indians in the United States.

TOP THIRTY-EIGHT: According to a recent survey conducted by Robert Marschner of Chicago, Regis High School (New York) is one of the top 38 high schools in the country.

FACULTY UP IN THE AIR: Most of the faculty of St. Louis University High School, lay and Jesuit, accepted an invitation to take an airplane ride over St. Louis. Eastern Airlines extended the invitation to all teachers in Catholic secondary schools.

DEVOTED SERVICE: John Cleary, a member of the faculty of Boston College High School from 1910 until his retirement in 1954, died recently. His life was marked by total dedication to the service of youth.

ACADEMIC COUNSELLORS: In addition to the regular spiritual counsellors, a battery of academic counsellors is operating at St. Ignatius

High School (Chicago) to help students with their academic problems. A member of the faculty is also in charge of a testing program which aims at helping students prepare for college.

TWO FIRSTS: The Jesuit High (New Orleans) debating team took first place at the tournaments at Loyola University and Southeastern Louisiana Institute.

SODALITY SUMMER SCHOOL: Sixteen students of Jesuit High (Dallas) wishing to enter the Sodality took a concentrated course during the summer and were admitted to the Sodality at the beginning of the school year.

SURPRISE: On the evening of Friday, November 8, 1957, the Parents' Club of Regis High School, New York City, held a very unique contest. The occasion was the welcoming of the parents of the present Regis freshman class. Four Seniors were quizzed orally on their first three years study of Latin, English, Mathematics, History, and Economic Citizenship. These four seniors had achieved the highest marks in a written qualifying examination administered to the entire senior class in the subject areas listed above. The judges of the contest were Rev. Leo L. McLoughlin, S.J., dean of College of Arts and Sciences, Fordham University, Rev. Lorenzo K. Reed, S.J., Province Prefect of Studies (high schools) New York Province, Rev. Cornelius J. Carr, S.J., principal of St. Peter's Prep, Jersey City, and Rev. Peter J. Daly, S.J., principal of Loyola School, New York City. Everyone present was completely surprised when the first prize awarded for the contest was announced. This first prize was a four-year Scholarship to Fordham University.

GREEK BOOKS: Recently published in hard covers and now in use in the schools of the New York Province are the following books: *The Way to Greek*, a three-semester lesson-plan grammar; *Xenophon's Anabasis*, an abridged and graded text for the second and third semesters; *Selected Readings of the Odyssey*; and *The Odyssey Handbook*. For information on these books write to Rev. Lorenzo K. Reed, S.J., Cardinal Spellman Hall, Fordham University, New York 58, N.Y.

FIFTH IN THE NATION: In a release by the American Institute of Physics, listing statistics on enrollments and degrees granted to Physics majors in 1956, St. Joseph's College ranked fifth in the nation in the number of B.S. degrees in Physics. Only eighteen institutions gave more than 20 of these degrees. The first five were: University of California 57, M.I.T. 46, Harvard 39, University of California at Los Angeles 36, St. Joseph's College 32. At present there are 166 majoring in physics, 66 of them freshmen.

Study for Christ

First in the order of immediacy comes the natural world which presents itself to you, impresses your senses and arouses your curiosity. It is necessary that nature have a powerful attraction for the youth of the modern generation. Stop and contemplate the marvels of your man-ruled planet. Penetrate into the deepest structures of the atom and its nucleus. In order to read the stupendous book of nature, you must take science as an interpreter, interesting yourselves in its problems, its solutions, its hypotheses and its mysteries.

From the experimental sciences move on to the truths of philosophy, which is the fundamental of all knowledge. Each one of you will have to be able to answer with precision and clarity the questions which you will inevitably ask yourselves or will be asked by others: What is reality in general? What specifically is the world? What validity does human knowledge have? Does God exist? What is His nature and what are His attributes? What relations run between Him and the world? Between Him and man? What is the meaning of life and of death? What is the nature of joy and what is the function of pleasure? With what criteria must human society, the family, and civil society be ruled?

From philosophy move on to the science which derives its knowledge from the doctrines of the faith, learned through Divine Revelation. All Christians, but especially those dedicated to study, should have a religious instruction as profound and organic as possible. Inasmuch as it is necessary that the foundation of your faith should be rational, a sufficient study of apologetics is indispensable. Afterwards you should taste the beauties of dogmatic theology and the harmonies of moral theology. Finally, try to include Christian ascetics in your studies and press on, on, beyond to the high planes of mystical theology. Oh, if you could see Christianity in all its greatness and splendor!

One last word, beloved children. Let truth, known and assimilated, become your norm of life and action.

A call to revival, and a cry for insurrection—a Christian insurrection—is heard throughout the world. The world will have to be rebuilt in Jesus. Youth, do you wish to cooperate in the gigantic enterprise of reconstruction? The victory will be Christ's. Do you wish to fight with Him? To suffer with Him? Do not, then, be a soft and lazy youth. Be, instead, an inflamed youth, an ardent youth. Enkindle and make burst into flame the fire which Jesus came to bring into the world.

